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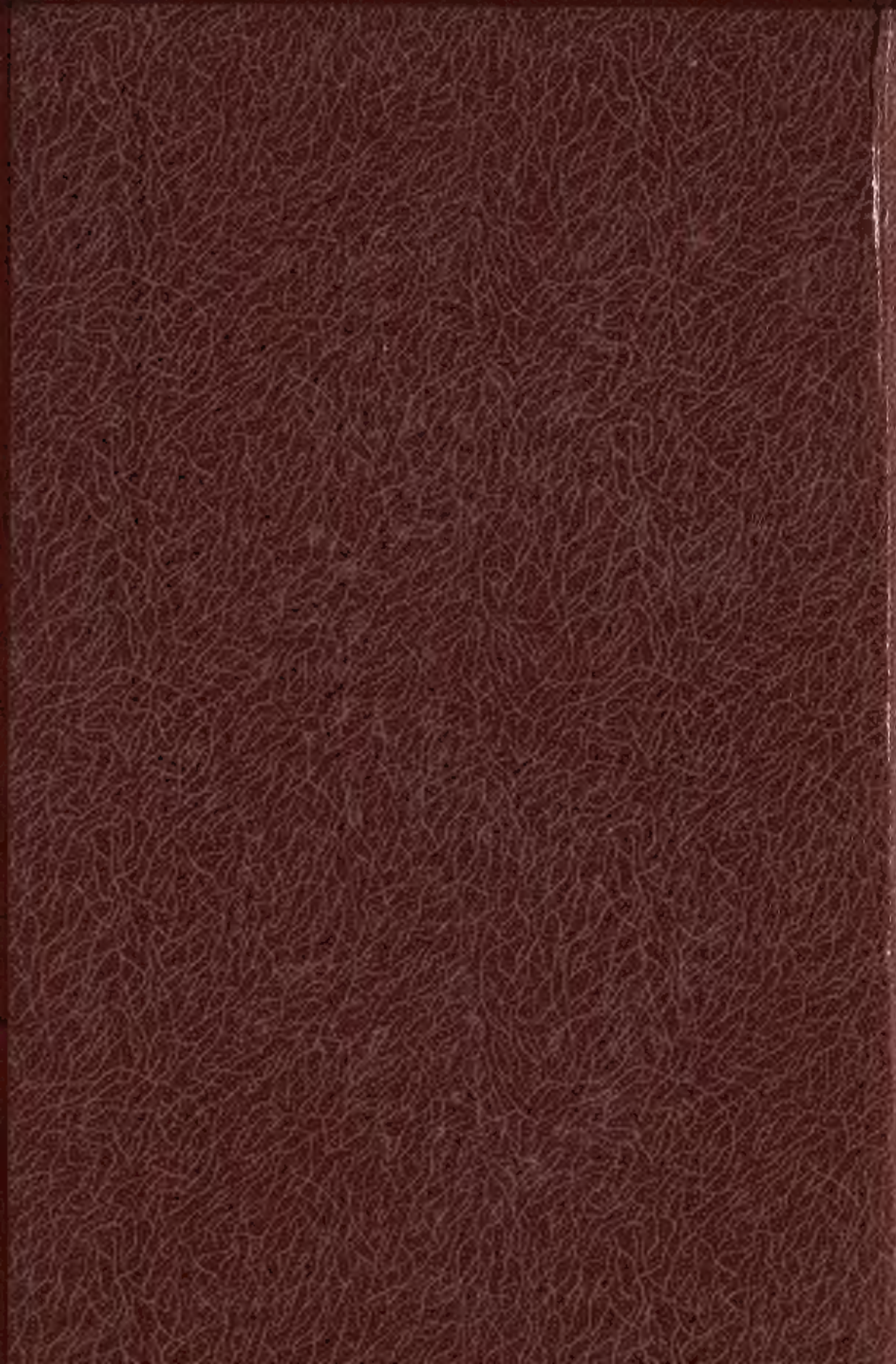
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MINIEN-TRISE'S GUIDE

ALFRED A. TRISE



SERIE ORIENTALE ROMA
XVI

ALFONSA FERRARI †

MK'YEN BRTSE'S GUIDE TO THE
HOLY PLACES OF CENTRAL TIBET

Completed and edited by
LUCIANO PETECH

With the collaboration of
HEGH RICHARDSON



HEGEM
ISTITUTO ITALIANO PER IL MEDIO
ED ESTREMO ORIENTE

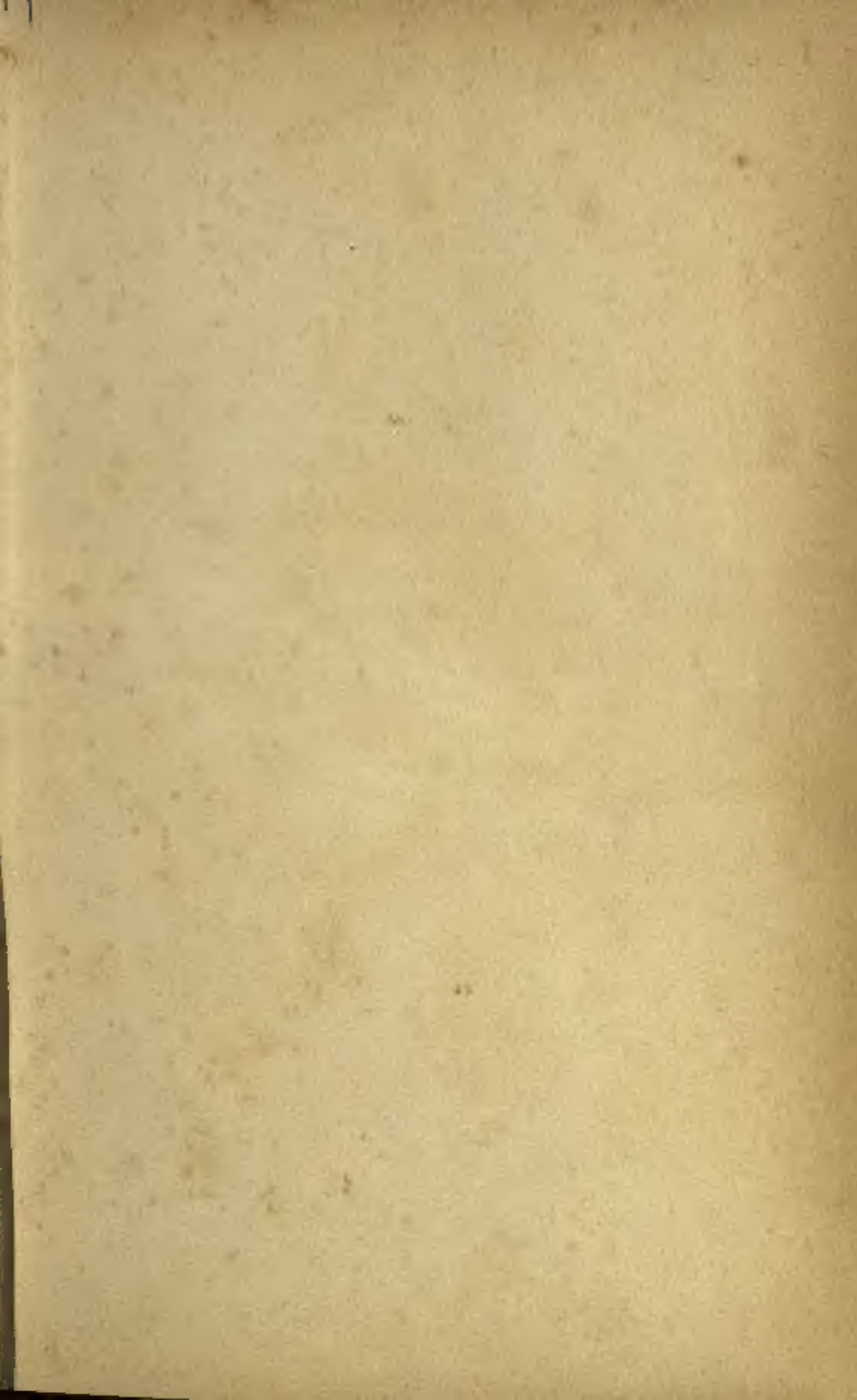
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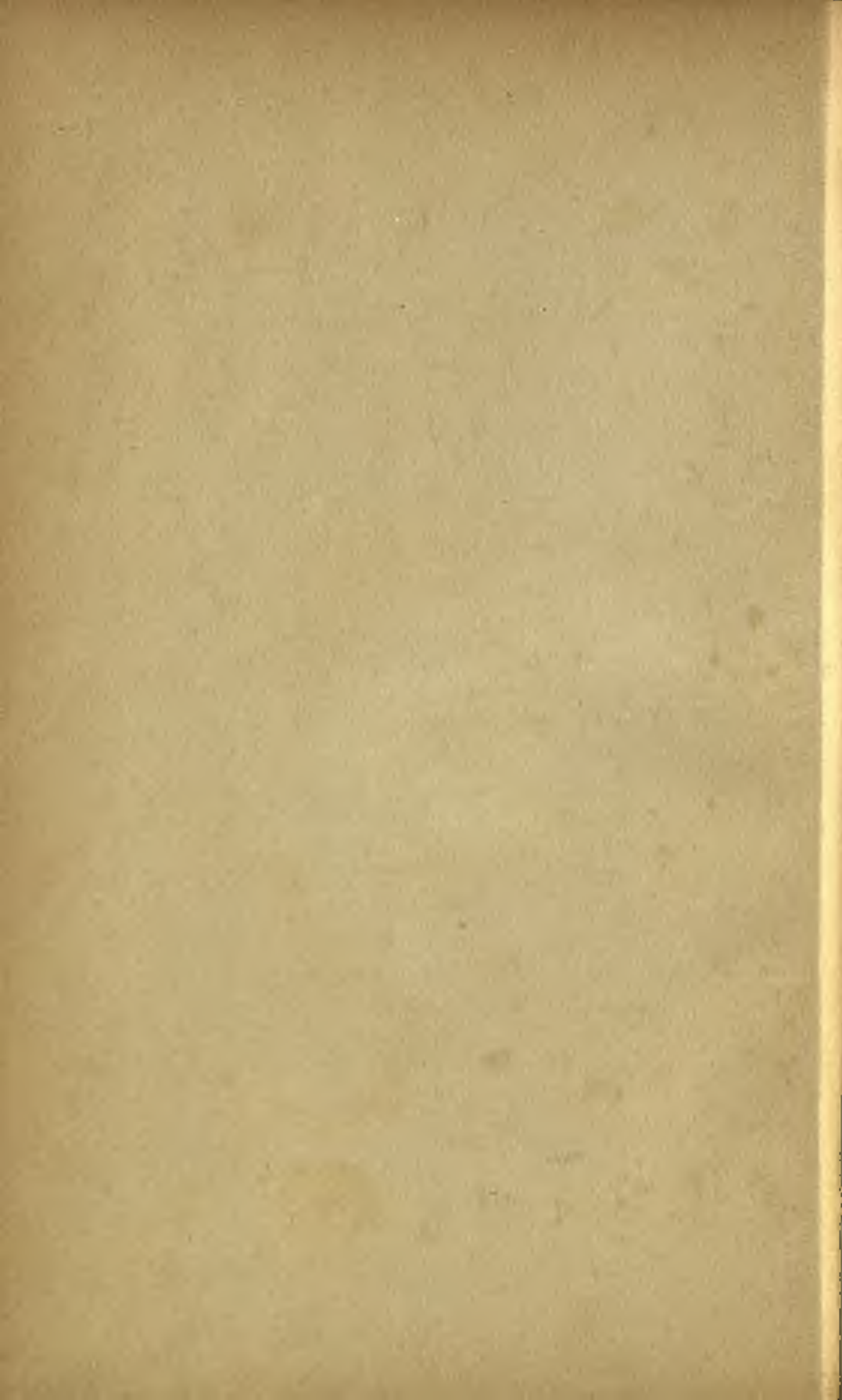
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**MK'YEN BRTSE'S GUIDE TO THE
HOLY PLACES OF CENTRAL TIBET**

ISTITUTO ITALIANO PER IL MEDIO
ED ESTREMO ORIENTE

SERIE ORIENTALE ROMA

SOTTO LA DIREZIONE

DI

GIUSEPPE TUCCI

VOLUME XVI

ROMA

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1958

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TABLE OF CONTENTS

PREFACE OF THE EDITOR .	IX
ABBREVIATIONS	XV
INTRODUCTION	XIX
TEXT	1
TRANSLATION	37
NOTES	77
INDEXES	
TIBETAN INDEX	173
SANSKRIT INDEX	191
GENERAL INDEX	194
PLATES	201
MAPS A - B - C	

PREFACE OF THE EDITOR

Alfonsa Ferrari (1918-1954), of *Aquila*, was one of the best pupils of the Rome school of Buddhist studies, whose guru is Professor G. Tucci. She studied Sanskrit with Formichi, and Tibetan and the religions of India and the Far East with Tucci, graduating at the University of Rome with a thesis on the *Arthavināśaya* (1), a small Sanskrit text which summarizes in short formulae the essentials of *Mahāyāna*. Afterwards she carried out post-graduate research at the Oriental School of the University of Rome, at the end of which she published a critical edition and translation of the *Pāramitāsamāsa* of *Āryaśūra* (2). In 1946 and again in 1948 she won a scholarship for research in Paris, where she worked with Bloch, Renou, Bacot and Lalou. In 1952 she was appointed teacher of Sanskrit at the University of Rome; but by that time she was already struggling against the long illness which brought about her untimely end on

(1) *Arthavināśaya* (Testo e versione), in *Atti della Reale Accademia d'Italia, Memorie della Classe di Scienze morali e storiche*, serie VIII, vol. IV (1944), pp. 535-625

(2) Il « *Compendio delle Perfezioni* » di *Āryaśūra*, in *Annali Lateranensi*, X (1946), pp. 1-161

the first day of 1954. We lost in her a very promising junior scholar, whose strictly scientific mind and methods and whose habit of pitiless self-criticism may have been an obstacle to a larger production, but ensured a high scholarly level for the little she chose to publish.

In 1946, upon her first departure for Paris, Professor Tucci advised her to undertake the edition of the small guide to the holy places of Central Tibet by mK'yen brtse. She worked at it for some years, intending to present it as a thesis for the *École des Hautes Études* in Paris. But afterwards her interest flagged, as her attention was drawn away to other subjects and as her illness began preying upon her vitality. I remember discussing with her several points, but vainly endeavouring to persuade her to finish a work which she had begun with such keenness and continued with such competence and care. Practically she ceased working at it after 1951.

After her sad demise, upon request by Professor Tucci and with the consent of the family of our lamented friend, I took upon me to prepare the little work for the press. Dr. Ugo Ferrari, Miss Ferrari's brother, handed over to me all the papers she had left. When, after a long delay imposed by other pressing duties, I examined them, I found to my surprise much less than I had expected. There was no question of simply preparing a work for the press, as we had expected (1). For the larger part the book had yet to be written, and I felt very much in doubt whether it was possible, and indeed advisable, to do so. Eventually I decided in the affirmative, because I felt it as a duty to

(1) Professor Tucci had given expression to this hope in his obituary notice of Miss Ferrari in *Rivista degli Studi Orientali*, XXIX (1954), pp. 158-159.

the memory of the friend and of the scholar, to see that her last work should be completed and published.

The material I took over was the following:

1) The critical edition of slightly more than one half of the text (ff 1-16), based on xyl. A and the ms

2) A complete French translation.

3) The notes (in French) on the first six leaves of the text (nn. 1-118 of the present edition).

4) Two card indexes, one for places and the other for persons, with short unconnected and undigested jottings (mostly quotations from DT, SP and TPS) and bibliographical indications.

5) A map, nearly, finished and ready for reproduction, corresponding to Map A of the present edition.

My share in the preparation of the work has been the following:

1) Writing the Introduction.

2) Checking and completing the critical edition of the text, comparing it with xyl. B and changing its French spelling into that used in the *Serie Orientale Roma*.

3) Turning into English the French translation, checking it throughout on the original Tibetan and, when necessary, modifying it in some minor points.

4) Translating into English the extant notes (nn. 1-118), without change but with several additions; the latter are placed between square brackets with my initials. So are the notes by Mr. Hugh Richardson and Mr. Peter Auf-schnaiter.

5) Working out the material of the card indexes, checking it and completing it, in order to compile the notes for the rest of the text (nn. 119-714). This was the longest and most difficult part of the job. I tried to utilize to the utmost the jottings of Miss Ferrari, but almost all of them were only hints of the direction in which she intended to turn her research. These hints I expanded and developed as well as I could, trying to give the best possible expression to her thought. But of course these notes have turned out much shorter and more incomplete than those she had already written out. In the interest of science, and with the moral certainty that the author would have approved of it, I have supplemented this somewhat scanty material by independent work on a large scale, taking to contribution some Tibetan texts which Miss Ferrari had only slightly perused (VSP, KD) or not used at all (KTS, KG, TT, the Sa skya Guide. Some problems, however, were insoluble with the means at my disposal; and thus I turned for help and advice to Mr. Hugh Richardson, the last British Agent in Lhasa. A long correspondence ensued, which culminated in an one-week stay of Mr. Richardson in Rome. I had thus the opportunity of discussing with him the whole of the notes. His vast knowledge of things Tibetan, based on a residence of nine years in the country, has proved invaluable, and this book owes to him several descriptions of places, temples and monasteries which he is the only European ever to have visited. He placed at my disposal xyl. B of the text (on which see later). All the photos here published come from his collection. In short, this book could never have appeared in its present form except for his cooperation. By rights it ought to appear under our joint editorship, were it not that

Mr. Richardson modestly declined to allow his name to appear on the cover. I can only record here my heartfelt thanks for his liberal help and unfailing patience. In preparing some of these notes I relied also upon the advice of my guru and friend G. Tucci, drawing on his unique store of knowledge of the artistic and religious history of Tibet. I have to thank also Mr. Peter Aufschnaiter, now in Kathmandu, who read through the text and sent me about a dozen short notes on places known to him from personal experience. Thus my share and that of my collaborators in the second half of the book are rather large. Here too I was careful to mark our contributions by placing them between square brackets with our initials (H. R., L. P., P. A.).

6) Changing the spelling of Map A and thoroughly checking it with the kind help of Mr. Hugh Richardson. It must be remarked that the extant maps of the Survey of India are unsatisfactory, not only on account of their often incredibly distorted spelling, but also because of factual mistakes and because many lateral valleys are still unsurveyed. In many places Mr. Hugh Richardson was the first Westerner to set foot, and thus he was able to correct or to mark the position of several monasteries and other sites, which are shown in a grossly inaccurate way on the survey maps or even left out as unexplored. The two outstanding instances are *Brigun* and the *sñe mo* valley.

7) Preparing maps B and C, again with the help of Mr. Hugh Richardson.

8) Preparing the Index.

I quite realize that I have overstepped the limits of a mere editorship. But it was the only way of making the

work really useful for the scholarly world; and, as I have said, I am sure that the author too would have tried to realize this by all possible means, and therefore would have approved of my proceeding.

May this book serve to perpetuate the memory of its author, a high-minded woman and a fine scholar whom a cruel fate deprived of the promising career just opening to her.

LUCIANO PETECH

Rome, October 1957

ABBREVIATIONS

BELL, <i>Religion</i>	= CH. BELL, <i>The Religion of Tibet</i> , Oxford 1931
BUSTON	= E. OBERMILLER, <i>History of Buddhism (Chos-phyun)</i> by <i>Bu-ston</i> , vol. II, Heidelberg 1932
DAS, <i>Dictionary</i> .	= S. CH. DAS, <i>Tibetan-English Dictionary</i> , Calcutta 1902.
DAS, <i>Journey</i>	= S. CH. DAS, <i>Journey to Lhasa and Central Tibet</i> , London 1904.
DSGL	= 'Dzam glān c'en po'i rgyas hād anod boud kan gant me lañ, by aMin groi Nomun Khan (c. 1820), Ms in the library of Professor Tucci, Rome.
DT	= <i>Deb ter ston po</i> , by 'Gos Lotsawa gZon nu dpal Kan bde glān edition. On this work see TPS, pp. 142-143, and the preface of ROEMICH.
GETTY	= A. GETTY, <i>The Gods of Northern Buddhism</i> , Oxford 1928.
GRÜNWEDEL	= A. GRÜNWEDEL, <i>Die Tempel von Lhasa</i> (Sitzungsberichte der Heidelberger Akademie, phil.-hist. Kl., 1919 n. 4). Translation of the guide of Lhasa by the Fifth Dalai Lama
HOFFMANN	= H. HOFFMANN, <i>Die Religionen Tibets</i> , Freiburg-München 1956
H. R.	= Note by Hugh Richardson.
HUTH	= G. HUTH, <i>Geschichte des Buddhismus in der Mongolei</i> , vol. II, Straßburg 1896. Translation of the <i>Hor c'o</i> 'byun of 'Jigs med rig pa'i rdo rje.
IT	= G. TUCCI, <i>Indo-Tibetica</i> (4 vols, in 7 parts), Rome 1932-1941.
J. As	= <i>Journal Asiatique</i> .

- JBORS** = *Journal of the Bihar and Orissa Research Society*
- JRAS** = *Journal of the Royal Asiatic Society*
- KD** = *Klod rdo bla me* (b, 1729), gSug 'bum (Complete works). On this author and his work see 'TPS, p. 149.
- KG** = *rGyal ba rdo rje 'c'oñ kun dga' brat po'i rnam par t'ar pa legs blaod c'u ba 'dus pa'i rgyu mt'o yan tan vid bzia nor bu'i 'byun gnas*, by dPal ldan don grub. Woodprint in the library of Professor Tucci, Rome.
- KTS** = *rje ltsun blu ma tams cad mk'yen rin gzug pa Jan dhyoñs mk'yen brise'i dbuñ po Kun dga' btan po'i rgyal mt'o an dpañ bzat po'i rnam t'ar mdur bsod pa ña mt'ar a dñu ba ra'i dga' u'al*, by Karma bkra ña e os p el. Woodprint in the library of Professor Tucci, Rome.
- L. P.** = Note by Luciana Petech.
- MITN** = L. PETECH, *I missionari italiani nel Tibet e nel Nepal* (7 vols.), Rome 1952-1956.
- NEDESKY** = R. de NEDESKY-WOJKOWICZ, *Oracles and demons of Tibet*, Den Haag 1956.
- P A** = Note by Peter Aufschnatter
- PETECH** = L. PETECH, *China and Tibet in the early 18th century*, Leiden 1950.
- Records** = *Records of the Survey of India*, vol VIII (2 parts with pages numbered throughout), Dehra Dun 1915-1922
- Re'u mtg** = S. Ch. Das, *Life of Sum pa Khan-po*, in *Journal of the Asiatic Society of Bengal*, 1889, pp. 37-54. Translation of the chronological tables of the Re'u mtg, which are an Appendix to SP
- ROEBICH** = G. N. ROEBICH, *The Blue Annals* (2 vols.), Calcutta 1949-1953, Translation of BT
- Sa skyo Guñs** = *gDan sa e an po dpañ ldan sa skyo'i gtoug lag k'uñ darñ rten gaum gyi dkur c'ag*, by kun dga' rin c'en (1517-1584). Manuscript in the library of Professor Tucci, Rome
- SCHULEMANN** = G. SCHULEMANN, *Die Geschichte der Dalailamas*, Heidelberg 1911.

- SP = *Pog Sam Jon Zang* (by Sum pa mK'an po), ed. S. Ch. Das, vol. II, Calcutta 1906. Very bad edition of the *dPag bsam Jon bzam*, on which see TPS, pp. 148-149. Its list of monasteries is copied with little or no change from the VSP.
- Tôhoku = I *A complete catalogue of the Tibetan Buddhist Canon*, Sendai 1934,
II: *A catalogue of the Tôhoku University collection of Tibetan works on Buddhism*. Sendai 1953. The works listed are numbered throughout in the two volumes.
- TOUSSAINT = G. TOUSSAINT, *Le diet de Padma*, Paris 1933. Translation of the *Padma t'ân vi*g.
- TUCCI = G. TUCCI, *Tibetan Painted Scrolls* (2 vols.), Rome 1949
- TT = *gTan gyi tsogs t'og pa'i rgya mtsh'o*, by Rañ byun rdo rje (vol. 8a of the Complete Works). On this text see TPS, p. 734, and TUCCI, *Tombs*, p. 1.
- TUCCI, *Lhasa* = G. TUCCI, *To Lhasa and beyond*, Rome 1956
- TUCCI, *Tombs* = G. TUCCI, *The tombs of the Tibetan kings*, Rome 1950
- VASILYEV = VASILYEV, *Geografiya Tibeta*, St. Petersburg 1895. Translation of the portion of DSGE concerning Tibet
- VSP = *Vudârya sar po*, by Sain rgyas rgya mtsh'o (d. 1705). On this most useful work, mainly a list and census of the dGe lugs pa monasteries in all Tibet, see TPS, p. 149
- WADDILL, *Lamaism* = L. A. WADDILL, *The Buddhism of Tibet or Lamaism* London 1895
- WADDILL, *Lhasa* = L. A. WADDILL, *Lhasa and its mysteries*, London 1905



INTRODUCTION

(by the Editor)

[The author of our text is known to us through a biography entitled *rJe bisun bla ma tams cad mk'yen cin gzigs pa 'Jam dbyans mk'yen brtse'i dban po Kun dga' bstan pa'i rgyal mtshan dpal bzang po'i rnam t'ar mdor bsdus pa no mts'ar u dum ba ra'i dga' ts'al*, 118 ff. It was written by dGe hñes Karma bKra ñis c'os 'p'el in his 81th year of age water-dragon 1892 at Kun hzañ hde c'en 'od gsal gñu, a hermitage of Rin c'en brag. Being composed by a close associate of mk'yen brtse in the very year of the latter's death, it is quite authoritative. It follows the usual pattern of the Tibetan *rnam t'ar* (life of a holy man), and is divided into three sections: *p'yi rnam t'ar* (ff. 8a-78b; « external biography », mainly an account of his monastic career and of the texts he studied); *nan rnam t'ar* (ff. 79a-85a; « internal biography »; a list of the esoteric cycles and initiations, mostly rñiñ ma pa, which were imparted to him, and by whom); *gsañ ba'i rnam t'ar* (ff. 85a-117a; « secret biography »; an account of his mystical experiences and visions)

mk'yen brtse was born in the fire-dragon year of the 14th sexagenary cycle (1820) in Žal mo sgañ, a district in mDo k'ams. At the age of twelve he became a novice at T'ar rise and received the monastic name of 'Jam dbyañs mk'yen brtse'i dhañ po Kun dga' bstan pa'i rgyal mts'an, which I cite in the shortened form of mk'yen brtse. In 1840 he betook himself to Central Tibet and there, in the great rñin ma pa monastery of sMin grol gññ, he was ordained. The rest of his life was very rich in spiritual experiences, but poor in external events. He died in the water-dragon year 1892.

His work has been noticed several times by recent writers. See IT, IV, I, p. 45; TUCCI, *Lhasa*, pp. 123-124; PETECH, pp. 51, 85; H. HOFFMANN, *Quellen zur Geschichte der Bon-Religion*, Mainz 1950, p. 147 et passim (under the title given in xyl. B).

Three copies of the text have been utilized for preparing the present edition. The first is a woodprint (xyl. A) from sDe dge, very clear and on the whole fairly correct. It contains 29 leaves of a rather small size (32 × 8 cm.), with six lines per leaf. It belongs to Professor G. Tucci. The second is a woodprint (xyl. B) from Lhasa, containing 40 leaves of a small size (30 × 9 cm.), with six lines per leaf. It was given by the incarnate of sMin grol gññ to Mr. Hugh Richardson, who kindly lent it to me for some time. Except for the title, it agrees word for word with xyl. A, and there are practically no variant spellings. Only at the end there is some additional matter (as specified in its due place, see p. 32), which is not a part of the Guide and therefore has been omitted from the present edition. The third is a manuscript (ms.) of unknown date and place, containing 34 leaves of a

small size (c. 29 × 10 cm.), with 6 lines per leaf, written in a regular and readable cursive (*dbu med*). It belongs to Professor G. Tucci. Its accuracy is inferior to the two xyl and sometimes the text is badly corrupted; but it contains a few passages not found in the print. The present edition is based xyl. A, with readings of xyl. B and of the ms. in footnotes.

As to the sources of our Guide, some of them are mentioned in the text itself: the *bKa' gdams p'a c'os* (n. 14); the Guide to Lhasa by the Fifth Dalai Lama (n. 44); the Guide to the Four Monasteries by *Ngag dhan byams pa* (n. 85), the list of the images at bSam yas in the *Padma t'an yig* (n. 132); the *TT* (n. 308); the *Sa skya Guide* (n. 482); Taranatha's guide of Jo nan (n. 565). Accordingly, the author has based himself on the current *dkar c'ag* (guides to holy places) literature and, above all, on his personal experience. We know from his biography that he toured extensively Central Tibet and that he passed his life practically always on the move. Very many of the places listed in the Guide are also mentioned in the biography, which carefully notes year, month and day of his visit and the initiation he was granted or the vision he had there. Thus the Guide is the result of wide reading and of a whole life spent in pilgrimage. And therefore it is, so far as it can be checked with the all too scanty data of Western travellers, quite reliable and practical. We must indeed remember that this was only partly intended to be a scholarly work; it had also to serve a very practical purpose, explaining routes and passes, temples and monasteries to the pilgrims going to the holy places of Central Tibet. Of course the selection of the places to be described is influenced by the author's rNin

ma pa background and by his leaning towards the Sa skya pa; and it is interesting to note that some important dGe lugs pa establishments are left out. But since the later are on the average rather modern, this does not lessen the interest and importance of our little text. - L. P]

TEXT

DBUS GTSAN GI GNAS RTEN RAGS RIM GYI MTS'AN
BYAN MDOR BSDUS DAD PA'I SA BON ZES BYA BA
BZUGS SO¹

Om svasti siddham

f 1-b

grags pa'i dpal ni srud zhi¹ ' bla na mi'o² t'ugs rje'i³ ' grub
mas lus can gduñ ba sel yid bzün 'dod pa 'jo ba'i gdugs
dkar po dkon mc'og gsum gyis⁴ ' sis pa'i me tog stsol
de la 'p'ags mc'og p'yag na padmos⁵ ' sans rgyas kyi žün
yons su shyon bar mdsad pa'i yul i gans ri dpal dan ldan
pas⁶ ' bskor ba'i ljon⁷ bod c'ol k'a⁸ gsum žes grags pa ya⁹ 2-
gyal dbus gtsan dam pa c'os kyi c'ol k'a¹⁰ ' žes gans can 'dän
ma'i¹¹ ' rgyan geig pur gdod nas grub pa'i gnas rten rim gyi¹²
mts'an byan tsam bkod pa 'di lta ste
t'og mar¹³ dbus la dbu ru dan g-yo¹⁴ ru gñis žes¹⁵ grags
pa'i dbu ru byan rgyud du byan rwa agreñ rgyal ba'i dhen
gnas žes¹⁶ 'brom ston pa rgyal ba'i 'byun gnas kyi gdan sa
c'en po lha sin ljon pa'i dga¹⁷ ts'al du mc'od k'añ k'ag sin tu¹⁸ 2-
mañ har bzugs pa'i rten gyi gtsu bo rdo rje 'c'an yab yum

¹ xyl. B Lha ldan sogs dbus 'gyur
c'os sde k'ag dñ | yur lñd dho
rgyud gtsan stod byan rwa agreñ
rgyal ba'i 'byun gnas sogs kyi
rten gnas mañ po'i gnas yig ña
mts'ar lñd ston me loñ ñas bya
ba bzugs so

ms. bñ'i

² ms. rje

⁴ ms. gyi

⁵ ms. padmo'i

⁶ ms. pa'i

⁷ ms. mts'o k'a

⁸ ms. pa'i

⁹ ms. gyis

¹⁰ ms. t'og ma

¹¹ ms. g-yu

¹² ms. gñis su

¹³ ms. omits žes

gyi ye ses c'en po'i t'ig le las uskrun pa jo ho 'jam pa'i rdo
 rje 'du p'yi i gsol ba bial ts'ad 'grub pa'i vid bzun gyi nor
 bu bla ma gser gitn pa jo ho 'brom ston rnaams
 kyi " gduñ rten sogs sus kyañ mjal du yod cin jo ho'i sau
 'dra dbu yon ma sogs nan rten rtsa ba c'e ba rnaams bla
 bran 'la žus na mjal k'a oñ gzan " 'brom ston tla sin bdpul
 rtsi'i c'u mig rin mo sogs dgon pa'i ñe skor la 'aň mjal
 rgyu ' mañ du yod de'i liag brag sen ge 'dra ha'i zol du '
 yañ dgon žes par rje rin po c'es " lam rim brtsams pa'i c'os
 k'ri sogs ño mts'ar ba mañ dgon pa'i mdor p'a bon t'an
 du mk'a " gro ma gsañ ba ye ses kyi " p'u bran la bde me'og
 gi snags bzla ba dañ bras g-yon skor du bskor na p'yi ma
 r 2- o rgyan gyi yul du skve ba sogs luñ bstan pa vod "
 beom lha k'añ gdon zer ba de dpon po mi dhañ gis sa gnad '
 kyi me btsar bzens pa grags de nas gser glin rgod ts'an
 du stag luñ pa sañs rgyas yar hyon kyi bzugs gnas sgrub
 k'an sogs yod dpal stag lun t'an du rten gsum rab 'hyams
 baam gyis mi k'yab pa rten gyi gtso ho stag luñ t'an "
 pa rin po c'e'i gzim spyil du 'dra sku gsuñ byon ma gtsug
 lag gi sten du 'brom ston pa'i sku " dhu skra p'el ba sogs
 no mts'ar ba mañ du bzugs de nas c'ag " la brgal " nas
 dbu ru p'an yul " ces bka' gdams kyi bstan pa'i 'byuñ
 gnas " c'en po der sne'u zur pa ' po to ba p'u c'un ba

¹ ma. *adits* sta i stan

² ma. *kyu*

³ ma. *hañ*

⁴ ma. *raf*

⁵ ma. *gžan van*

⁶ ma. *du*

⁷ ma. *gñol du*

⁸ ma. *c' p'*

⁹ ma. *ky*

¹⁰ ma. *mda* in rgyas stu pa chas
 gñams pa c'os sogs mjal

¹¹ ma. *gnas*

¹² ma. *amits* ts'ā

¹³ ma. *amits* sk'i

¹⁴ ma. *c'ags*

¹⁵ ma. *bgal*

¹⁶ ma. *p an va*

¹⁷ ma. *amits* gnas

sogs dge ha'i bhes gñen rnamas kyi gdan sa mi'a' klas pa
yod na'an ga' žig ri shug tu son bas rtsad c'od dka' p'al
c'er sul tsam ma gtogs med yons grags dge ha'i bhes gñen ' 3-
ša ra ha'i gdan sa ša ra 'bum par m'od rten byin can mañ
po dan glan t'an pa rdo rje sen ge'i gdan sa glan t'an
du sgröl ma geun byon ma sogs rten byin clabs can yod
kun mk'yen ron ston c'en po'i gdan sa dpal nā lendrar '
ron ston gyt sku gduñ nor lu dhyig tu gyur pas mts'on '
ts'ogs c'en l' heo brgyad bla bran ' gziun k'an sogs rten
geum byin can man po dan ron ston c'en po'i c'os k'ri
sogs bzugs ' 7

de nas ego la brgyud lha ldan * spröl pa'i gtsug lag k'an
du jo bo yid bzün nor lu t'ugs rje c'en po rañ byon lña
ldan byams pa c'os 'k'or ' sgröl ma dar len ma 'od zer
'p'ros pa'i lha bzü sogs sten söl har gsum k'or yug dan
bras par rten geum rañ 'byams ji sñed cag bzugs pa'i dkar
c'ag ' rgyal dhan lña pa rin po c'es ' mtsad pa har ra
mo c'e'i jo bo ' mi hskyod ' rdo rje spyen ras gzugs kyi ' 4-
p'o bran po la lar rgyal dhan lña pa rin po c'e'i gser gduñ
'dsam glin rgyan ' gzig sten 'og har geum nas nyal rgyu yod
k'yad par du bum ego'i t'ad ston pa glan po'i sbye ba

ms. lhenen

² ms. *cutis* gnos señ 'bum mañ
ra ma gñu k'e ju sku byin can

³ ms. *señge*

⁴ ms. nā leuđa

⁵ ms. la on

⁶ ms. rañ

⁷ ms. *adda*: gñu k'an ša aras brgyad
kyi gñu bo 'od dpag med agor
k'ro lu bdud rlat 'k'yil pa j ma
'gro geun byon 'deba bris sman

bla bras la 'od zer 'p'ros pas lha
bñi zer

⁸ ms. brgyad de

⁹ ms. gdan

¹⁰ ms. 'k'or con

¹¹ ms. 'k'or

¹² ms. kar c'ags

¹³ ms. c'e'i

¹⁴ *interlinear note* rgyud stod pa

¹⁵ ms. sbyod

¹⁶ ms. brgyan

bžes pa'i ts'ems sogs nō mts'ar can dan bakal¹ bžan rgya
 mts'o | 'jam dpal rgya mts'o luñ rtogs rgya mts'o ts'ul
 k'rims rgya mts'o mk'as grub rgya mts'o'i bar gyi gser
 gduñ jo bo lo ke äva ra bzugs pa'i k'añ du rje btsun grags
 pa'i sku 'dra mdse t'od ma k'a c'e pañ c'en² rdsä sku
 t'añ rgyal sku 'ja'³ ts'on ma o rgyan rin po c'e'i guñ
 t'an la k'a'i zabs rjes sogs nañ rten k'yad par⁴ can man
 po öd du c'os rgyal aroñ btsan gzum p'ug gžan yañ dus
 'k'or dan gsañ 'dus kyī blos ston k'añ sogs lha k'añ⁵
 f. 4b rab 'byams m'a' yas pa bzugs p'al c'er rgyun da žal m
 p'yed⁶ p'yag na rdo rje'i hla ri leags⁷ po rir grub c'en
 t'añ ston rgyal pos⁸ bžens pa'i byi ru'i⁹ ts'e dpag med
 duñ gi t'ugs rje c'en po g-yu yi agrol ma sogs rten¹⁰ byin
 can man du yod brag lha klu p'ug ces c'os rgyal aroñ
 btsan egam po'i gzum p'ug p'ya p'aga pa lee sgom gyis
 t'ugs rje c'en po'i grub pa t'ob pa'i gnas der yañ rten gsum
 ri rigs pa yod po ta la'i rgyab p'yogs 'jam dbyans kyī bla
 ri bon ba ri žes grags pa de yin kyañ rtser lha k'añ žig
 yod pa ni ge sar lha k'añ yin gžan kun bde glin¹¹ bstan
 rgyas glin¹² ts'e smon glin¹³ bži¹⁴ sde¹⁵ dmar ru gsar
 rūñ¹⁶ sogs su rten gsum rab 'byams dañ p'yogs bzir c'os
 rgyal dus su bžens par grags pa'i rigs gsum mgon po'i rdo¹⁷
 lha¹⁸ lha sa'i p'a rir ka c'en ye äes rgyas mts'o'i gdan

¹ ms. skal

² syl. B adds, gyi

³ ms. mja'

⁴ syl. B 'p'aga

⁵ ms. omits lha k'añ

⁶ ms. p'ye

⁷ ms. leags

⁸ ms. po'i

⁹ syl. A bye ru'i; ms. byu ru'i

¹⁰ ms. brten

¹¹ interlinear note: rta w'age

¹² interlinear note: de mo

¹³ interlinear note: no mi lun

¹⁴ syl. A gāi

¹⁵ interlinear note: rva agreñ

¹⁶ interlinear note: rgyud smad pa

¹⁷ ms. gsum lha k'añ ego

¹⁸ ms. adds p'don rgyab klu'i p'o
 brañ

sa ' grib ts'e me'og gliñ lha sa dan ñe bar c'os sde c'en po 1 5-
 'bras spuñs grva ts'an k'ag bñi | ts'ogs c'en dan heas par
 rten gsum sin tu mañ gts'o hor ño mts'ar c'e ba rva lo c'en
 po'i sku gduñ bzugs par grags pa'i 2 'jgs hyed sku 3 dga'
 ldan p'o brañ du jo ho rje'i t'ugs dam sgröl ma geuñ 'byon
 ma sogs nañ rten k'yad 'p'ags 'bras spuñs 'jam dhyañs
 c'os rje'i gzim c'uñ spar k'an du rje rin po c'e dan rgyal
 ha goñ 'og gi 4 geuñ 'bum sogs spar mañ du bzugs
 lha sa'i byañ du 5 se ra grva ts'an k'ag gñis ts'ogs c'en
 heas kyī rten gsum m'a' yas pa'i gts'o bo byes pa grva
 ts'an gi rten gts'o gruh t'ob 'dar 6 'p'yar gi p'ur pa rtu
 mgrin yañ geañ k'ros pa'i sku geuñ byon ma sogs bzugs
 spyir se 7 'bras dga' gsum bkra śis lhun po heas grva sa c'en
 jo bñi rgyud stod sonad heas kyī dkar c'ag rgyas pa 8 5-
 p'ur bu leog 9 byams pas mdsad par sin tu gsal se ra dan
 ñe ba'i luñ pa'i gñam du c'os rgyal sroñ btean sgam po'i
 sgrub gñas p'a boñ k'ar sgrub p'ug dan rten gsum byin
 can mañ du bzugs 10 di yul ñer bñi'ñ nañ ts'an 11 de vi
 ko ta gñis pa yin par grags gñan yan 'bras spuñs dge
 'p'el ri k'rod se ra 12 sgrub k'an rtse 13 p'ur bu leog 14
 mk'ar rdo ri k'rod c'u bzañ ri k'rod brag ri gsar rñiñ
 sogs ri k'rod sin tu mañ bar yod
 lha sa nas gtsan po byañ du gyen brgyud brag yer pa zla ha 15

ms. sar

2 ms. omits pa'i

3 ms. adds ch os rgyal leogs 1 ag
ma | byams pa m'ob grol 1

4 ms. gñis

5 ms. mañ du

6 ms. dar

7 ms. and xyl. B sar

8 ms. par

9 ms. leogs

10 ms. mts'an

ms. sar ra

11 ms. k'an c'e, adds goñ 'og ko
ka'sas

12 ms. p'ur leogs

13 xyl. A omits ba

p'ug tu o rgyan rin po c'e i sku ta ah dan ran tyon man
 po rdo rje p'ug dril bu p'ug yer pu'i grub t'oh brgyad
 cu'i p'ug pa gtsug lag k an du jo bo'i gsol sder la jo bo
 1-6- rje'i sañs mis'al ' gya sku bria pa gnas brtan lcu drug
 gi lha k'añ zes byin can sogz 'brom stod du gñan lu tsa
 ba'i gzun p'ug tu ngon po zal gyi sku k'yad par can yod
 gtsañ po lho rgyud ' ts'al gun t'añ zes grags pa bla ma zañ
 gi gdan sa yin i m'od rten c'en po dan ngon po p'yug
 lzi pa'i ngon k an sogz rten gsum man de nas var p'yin
 pa na 'brog dge ldan nam par rgyal ba'i glin du rje rin
 po c'e'i sku gduñ hrii pos gtsos rten gsum m'a' yas pa
 dan p'yi yi skor lam du 'añ ' ran tyon man du no bstan '
 rgyu yod 'di ' nas yar p'yin pa na la mo c'os skyon ts'añs
 pa duñ t'od can rgya ma k'ri k'añ mal gro ska ts'al
 dhu ru zva'i lha k an 'bri guñ rdon ' sar yan ri dgon
 'bri guñ t'il ' gzo stod u sgron gyi bar gnas rten mañ
 du yod bakor na zag lna drug dgos ' dga' ldan gyi p'ar
 1-6- p'yoga gtsañ po byañ k'ar lo sems nipa' c'en pu'i gdan sa
 sogz yod

dga' ldan nas la brgyabs ' nas p'yin na lo c'en bai ro'i
 agrub gnas baam yas g-ya' ma luñ du sleb der ' agrub
 p'ug dan o rgyan sku ts'ab ts'e c'u sogz yod de nas snas
 ngo brgyud ' mar p'yin pa ' na baam yas kyī ' itag

1 ms. ts'al

2 ms. rgyan

3 ms. omits an

4 ms. buten

5 ms. de

6 ms. 'bri k an edmon

7 ms. mē i]

8 ms. dgor

9 ms. rgyab

10 ms. de

11 syl. A adds la; ms. lag

12 ms. brgyud au

13 ms. pas

14 ms. omits kyī

tu c'os rgyal k'ri sroñ sku 'k'ruñs sa ' brag dmar mgrin '
 bzam du lha k'an dañ rten gsar bzans dños gtsan bzugs
 bsam yas c'os 'k'or c'en pur ' dbu rtse rim gsum gñi bzi
 gñi p'ran yakṣa ktug 'og dpe har loog me'od rten
 hñi rgyab tu jo mo gñi gsum sogs p'al c'or gyi dkar c'ag '
 rags rim padma bka' i'añ du gsal liar rten gyi gtso bo dbu
 rtse'i 'og k'añ jo bo byañ c'ub c'en po de'i ka gduñ g-yas
 g-yon du c'os rgyal meṣ ag ts'om can gyi t'ugs dam rten
 t'ub pa mk'an c'en bo dhi sa tva'i dbu t'od huni ril
 bsam yas " rdson du mñu' bdag ñañ rin po c'e i gter byon (7a
 gu ru mts'o skyes rdo rje ñes slob dpon gyi sku ts'ab
 t'ams kyī me'og tu gyur pa de dan guñ t'an la k'a'i zabs
 rjes ño mts'ar can sogs yod has po ri rtser lha bsañ k'añ
 bsam yas kyī gñi gñi nan nas gtso bo rta mgrin gñi de
 yin der rten gyi gtso bo p'ags pa sems ñid ñal bas jo
 mo agrol ma agyu p'ruñ dra ba'i lugs kyī rta mgrin gyi
 sku gsuñ mañ du 'byon pa sogs yod bsam yas me'oms p'ur
 gnas kyī lte bar brag dmar ke'u ts'an du bai ro ca na dan
 t'a mi mgon brtsan gyi p'yag bzo o rgyan rin po c'e'i sku
 bye ma a kroñ " k'ri sroñ lde'u btsan gyi t'ugs dam 'hum
 sogs rten gsum hyin can dañ sgrub p'ug gi t'od du bka'
 brgyad kyī dkyil 'k'or sogs rañ byon gyi rnam pa mdun
 du lha leam padma gsal gyi sku gduñ bzag pa'i rjes sten (7b
 du bai ro'i sgrub p'ug bras yod de'i gnas kyī dbu rtser '
 blon c'en gur dkar p'ug ces o rgyan rin po c'e " rje 'haus

1 ma , n
 2 ma bgrin
 3 ma. po'i
 4 ma leugr
 5 ma o aggr

6 ma yas
 7 ma mk an
 8 ma. kren
 9 ma. rtse
 10 ma. d'ce'i

ñer lña dan bras pa'i sgrub p'ug yod kyañ ñan * geig
 la * k'or tsam yin , brag dmar ke'u ts'añ gñam du mts'o
 rgyal gzum p'ug c'os rgyal gyi sgrub p'ug ñañ p'ug gou
 'ug tu grags pa klu 'dul k'yuñ c'en p'ug kun mk'yen
 kloñ c'en pa'i gduñ 'bum | dben rtsar rgyal ba mc'og dbyans
 kyi rta mgtin sgrub p'ug sogs yod

epyr bsam yas p'yogs 'dir g-yo ru hyañ rgyud ces grags
 gtsañ po gyen ded du p'yin pa na zur * mk'ar rdo'i mc'od
 rten rigs lña ño mts'ar c'e ba de nas sgrags kyi mdar ye
 šes mts'o rgyal sku k'ruñs sa bla mts'o sgrags kyi nan *
 gñas kyi gtso ho yoñs rdsoñ * | gñin rje rol pa'i p'o brañ
 f s. du sgrub p'ug c'en po steñ šod gñas sgo gear pa rñams
 yin cin * . gzan yañ grub c'en me loñ rdo rje'i sgrub gñas
 nar p'ug o rgyan rin po c'e'i sgrub p'ug rdsoñ k'am p'ug |
 mk'ar c'en grags sogs mañ du yod sgrags kyi mda' sgrags
 groñ mo c'e šes pa de gnubs c'en sañs rgyas ye šes k'ruñs
 sa yin sgrags mda' nas gtsañ po gyen ' brgyud du rum par
 t'ub bstan rdo rje brag | de dañ ñe bar gliñ ras kyi sgrub
 gñas sna p'u c'os luñ rdo rje brag nas yar p'yin pa'i yar
 stod brag la'i 'og tsam * luñ pa zig gi nañ du rmor c'en gyi
 gdan sa rmor dgon pa , yar stod brag la'i stod du paññi ta
 bi bhū ti'i gdan sa drañ sroñ stin po ri šes grags pa deñ
 sañ groñ nag yin kyañ lha k'añ zig gi p'ug tu bde mc'og
 gi sku snar har snañ du bzugs pa gauñ yañ yañ byon pa " sin

ms. ñi na

* ms. geig gi

2 ms. wuñ

4 ms. nañ na

6 ms. adsoñs

* ms. adds with red ink under
 this sentence: rig 'dzin padma
 p'ria kyi gñas sgo p'ye

7 syl. A gyin

* ms. tsam du

9 ms. yañ 'byon p'al

to bvin rlahs c'e ha bzugs bsam yas me'ims p'u'i rgyab t. 2-6
 kyī luñ pa glo bo don steñ gi ' p'ur me'od rten bkra śis 'od
 'bar du grags pa'i hyin rlahs can de yod | de nas mar p'yin
 pa na rdo lun pa dañ 'on luñ pa sogs su rje rin po c'e'i
 bzugs gnas bkra śis rdo k'a dañ , 'on gyi lha k'an ka ru
 zes k'ri sron gi dus su bzens pa , me'od rten dkar c'un
 'on rgyal sras rin po c'e'i gdan sa c'os sdins 'on p'u stag
 ts'añ sogs yod kyañ bkor na žag gñis gsum dgos ² de
 nas mar p'yin pa na lam bar du wna' ris dvags po grva ts'añ
 dañ , yuñs grags kyī gnas c'en 'gro mgon p'ag mo gru
 pa'i gdan sa mt'il zes grags pa de yod cuñ , spyir rten gsum
 bsam gyis mi k'yab pa dañ | k'yad par rten gyi ³ gtao bo
 p'ag gru'i 'jags ⁴ spyil du sku 'dra hyi sa ma zes gaun
 byon hyin rlahs can de yod de'i 'og tu zañs ri mk'ar ⁵
 dmar zes ma grig ⁶ lab sron gyi gdan sa ma geig ' yum t. 2-7
 sras kyī sku gaun hyon ma sogs bzugs śiñ , 'di nas śar du
 žag gñis gsum gyi śar 'ol k'a stag ris'e'i p'yogs su rdeñ ⁷
 p'yi'i byams ⁸ pa ⁹ o rgyan rin po c'e'i sgrub gnas 'gal
 p'ug rje rin po c'e'i sgrub ¹⁰ gnas śin tu mañ ha de
 nas dvags po'i p'yogs su dvags la sgam po ¹¹ dan k'ra mo
 brag sogs gnas k'yad par can mañ 'ol dvags gñis kyī
 mts'ams su rgyal me tog t'añ zes ¹² rgyal ha dge 'don rgya
 mts'o'i gdan sa dañ rtser ¹³ dmag zor ma'i bla mts'o m'f'on

ms. sññ gi
 2 ms. dgor
 3 ms. gyis
 ms. 'ag
 5 ms. k'a
 6 ms. cig
 ms. cig
 ms. sdins

9 ms. byam
 10 ms. adds: rje rin po c'e'i bzugs
 k'ri |
 11 ms. bzugs
 12 ms. sgom pa
 13 ms. śen
 14 ms. ri rtser

sñan sna ts'ogs yod ts'ul sogs man du yod dvags pa'i sa
 c'a zad mts'ams ñan lon koñ gsun de nas spo bo acas
 rim par yod cñ spo bo'i zad mts'ams glo 'dañ t'ug skad
 spu 'kon gi ñar du k'yuñ po dan de nas run par ri bo
 c'e dañ nañ c'en sogs yin zañs ri mk'ar 'dmar nas par
 f 96 ko ba las⁵ don nas rtse t'añ du t'on 'dir dgon pa 'ga'
 re yod kyan lña me'od pa'i 'du k'an p'ug t'ub pa gser gñin
 ma sogs rten⁶ k'yad par can mjal rgyu yod⁷ rtse t'an
 gi ri sgon zig tu bsam gtan gñin zes grags pa sñon bta ma
 dam pa bsod nams rgyal mts'an yar luñ pa señge rgyal
 mts'an mk'an c'en bsod nams rgyal me'og sogs sa skya'i
 sñan brgyud 'dain pa rñams kyi agrub gnas der ngon po
 byin rlabs can⁸ sogs bzugs rtse t'an gi rgyab ri de zo dañ
 gañs po ri zes spyan ras gzigs kyi sprul pa apral agom byañ
 c'ub sems dpa'i agrub gnas de yin par grags sin bskor ba
 byed mk'an yan mañ rtse t'an gi ltag tsam du sne gñon
 kun bzañ rtse zes pa de sñar bod k'ri skor p'al c'er gyi
 bdag po sde srid p'ag mo gru pa'i rdson 'sul yin cñ⁹
 'di'i¹⁰ zol sne gñon rtse ts'ogs par 'k'a c'e pañ c'en gyi
 f 100 rdaa¹¹ sku gsun byon ma¹² agrol dkar gyi bris sku me
 rdug ma 'bum gyi rgya dpe sogs nan rten k'yad par can
 mañ po yod spyir¹³ k'a c'e pañ c'en gyi ts'ogs ade bzñ zeu

1 ms. fo
 2 ms. spo ba
 3 ms. bla
 4 ms. spu bo
 5 ms. k'a
 6 ms. la
 7 ms. dga
 8 ms. rten me'od
 9 xyi dañ

10 ms. bñab c'e ba
 11 ms. rdson
 12 ms. omits in
 13 ms. de'i
 14 ms. aar
 15 ms. sdaa
 16 ms. omits ma
 17 xyi omits gyi
 18 ms. spyi

pa ni snu'u gdon rtse ts'ogs pa grva p'yi ts'on 'dus ts'ogs
 pa grva nan rgyal glin ts'ogs pa gtsan c'os lun ts'ogs
 pa rnam yin pas de t'ams ad kyi nan rten du paq c'en gyi
 rdsa sku dan lhuñ bzed sogs rten k'yad par can yod skad
 yar kluñ rten gsum gnas gsum du grags pa'i gnas
 gsum m k'ra 'brug sel brag 'ga' zig gas 'ras c'un p'ug
 yin zer na an yim bu gla sgan la nos hzuñ ba 'fad pa
 buas dan rten gsum ni rtag spyan 'bum pa' i dgon t'un
 bum pa ts'e c'u 'bum pa mas su grags pa las rtse i an
 nas yar kluñ k'og gyen ded du p'yin pa na dpa' g-yu ru
 k'ra 'brug bkra sis byams snoms kyi gtsag lag k'an du rten
 gyi gtsa bo c'os rgyal ston hisan sgam pos zo¹ dan gans po
 ri nas spyan dras pa'i rgyal ba rigs lha'i rdo sku sgröl
 ma zal zas ma ma ni 'bru drug sogs kyis mts'on² i lha
 k'an k'ag mañ ba dan p'yi rol du sdigs styon m'od rten
 dou lha ma sogs byin rlas can yod k'ra 'brug lha k'an
 dan ñe bar rnam rgyal lha k'an zes pa rje rin po c'e'i
 nasen rdsogs³ bgrub sa⁴ de yin k'ra 'brug nas gyen
 du p'yin pa na sa skya pandi ta'i gtam sñan bzugs k'ri zes
 pa dan c'os rgyal t'o t'o ri gñan btsan gyi p'o bran yim
 bu hla mk'ar du jo bo nor bu hsam 'p'el t'ugs dam gñan
 po gsañ ba sogs bzugs de nas lha k'an gñan rur sman pa'i
 rgyal po'i sku gter byon k'yad 'p'ags bka' gdams pa'i dge
 uñes skor c'en pos⁵ hzeñs pa byan c'uh sems dpa' rtag

¹ ms. omits this sentence

² ms. edas

³ ms. gi

⁴ ms. hla

⁵ ms. rtag can can pa

⁶ ms. t'o

⁷ ms. omits two sks

⁸ ms. la on

⁹ ms. abyain

¹⁰ ms. na

¹¹ ms. sdasogs

¹² ms. pa

¹³ ms. po'i

11- tu nu'i spyān g-yon pa bzugs par grags pa'i rtag spyān
 'bum pa 'di'i p'ur yar lha sam po ' gans kyi ra ba zes
 'brog mi dpal gyi ' ye ses kye ' ma mo sgrub pa'i gnas
 sogs yod spyar yar klun gi rgyab p'yogs lho k'a stod smad
 du e yul rig pa'i 'byun gnas gñal lo ro gro sul
 byar de nas rim par tsa ri soga koñ por 'brel gon gi
 rtag spyān 'bum pa ' nas mar 'on sar m'f'u stobs kyi dban
 p'yug gzon nu blo gros kyi gdan sa bkra sis 'os ade ras
 c'un pa'i rnam ' p'ru' gtean smyon he ru ka'i gdan sa ras
 c'un p'ug ' sogs su rten geum rab 'byams dgon ' t'an 'bum
 mo c'e 'am ari good 'bum pa 'am ne ts'o ' 'bum pa zes
 grags pa rname dan byan p'yogs kyi ri rgyud du yar klun
 sel gyi brag p'ug tu grags pa'i agrub gnas c'en por sgrub
 p'ug lte bar o rgyan gyi sku ts'ab geun hyon mar ' ' sañ
 hyon gyi rnam pa man po de'i 'og tu mte'an brgyad ' lha
 k'añ gnas m'il bla bran du o rgyan rin po c'e'i sku ts'ab
 c'os gos n' zer ma p'yag 'k'ar ' sogs nan rten 'gu' zig
 yod p'yag 'ts'al la k'ar dur k'rod k'yad par can me'nd rten
 dan beas pa bzugs gzan ne p'yogs su mts'o rgyal gsañ p'ug
 dan g-yon gyi rgyab p'yogs su o rgyan gñu pa'i ' gter
 gnas padma sel p'ug ' tu grags pa sogs yod kyañ t'ug rin
 sel brag nas mar bab sar btsan t'an g-yu yi lha k'añ k'ri
 sron gi yum ' nan ts'ul byan c'ub rgyal mos ' bzeris pa

- 1 ms. pa'i sar
2 ms. stags can
3 ms. bñam pa
4 ms. gyin
5 ms. kyī
6 ms. stags rap bun pa
7 ms. rnazun
8 ms. p'ugs
9 syī dgon

- 10 ma. me̯ tse
11 ma. luh
12 me. me
13 ma. om̯tə b̯egyd
14 ma. mk'ar t̯abə d'əgə n̯əgə
15 me. p̯e
16 ma. p'ugə
17 ma. om̯tə yum
18 me. t̯un'i

dañ de dañ ñe bar cog ro ts'e c'u 'hum pa zes ts'es '
 heo lna'i skabs ' ts'e c'u dños su 'bab ' pa yod l 'd'i'i rgyah
 ri btsan t'añ lha ri sgo bzi zes pa'i ' rtse mor bod c'os
 rgyal gñā' k'ri btsan po dañ po hab ' sa de yin
 gon gi ' guñ t'añ 'hum pa nās 'p'yons rgyas p'yogs su p'yin f 12-a
 pa na bai ro tsa na bzugs sa spa gor ' dgon dañ sgrub
 p'ug rog pa rtse ' sogs lam k'ar yod kyan sus rgyus med
 pas mjal mk'an dkon 'dug de nas yar p'yin pa'i lam k'ar
 dge ha'i bñes gñen ' k'u ston brison 'grus g-yuñ drun gi
 gdan sa sol nag t'añ po c'er 'hum nag zil pa can sogs rten
 rñiñ mañ tsam dañ l jo bo rje'i gzim p'ug 'dra sku byin
 can mk'as grub dge legs dpal bzañ gi slob ma ñi k'ri 'dsin
 pa blo gros dpal bzañ gas ¹⁰ btab pa'i 'p'yons rgyas ri bo
 lde c'en gyi c'os grvar ¹¹ rten gsum byin can mañ du bzugs
 'di dañ ñe ha'i 'p'yin bar ¹² stag rtse zes pa'i rdeñ ¹³ de
 sñon za hor gyi gduñ rigs rim byon 'p'yons rgyas sde par
 grags pa'i p'o brañ p'ys rgyal dbañ ¹⁴ lña pa rin po c'e'i
 sku 'k'runa sa yin 'd'i'i ¹⁵ itag tsam du c'os rgyal ston
 btsan sgam po'i sku spur gyi 'dra brñan ¹⁶ bzugs pa bañ so f. 12-b
 dñar por ¹⁷ grags pa de yod ¹⁸ l bañ so dños m sa 'bur gyi
 rnam pa de yin l de'i steñ du ñañ sman luñ pas bñeñs pa'i
 me'od ¹⁹ k'añ dañ rten gsum byin c'en ²⁰ yod de dañ ñe

1 ms. omits ts'es

2 ms. skabs sa

3 ms. hahs

4 ms. adds: bñes pa'i

5 ms. 'babs

6 ms. gñe

ms. bzugs pa'i sa spar gor

8 ms. rol pa ts'al

9 ms. bañen

10 ms. gyis

11 ms. omits grvar

12 ms. 'p'yins pa

13 ms. lñeñs

14 ms. rgyal ha

15 ms. ñe'i

16 ms. sñen

17 ms. po

18 br yin

19 ms. c'os

20 ms. byin riabs byin c'en

ba'i don mk'ar tuñ pa i p'ur kun mk'yen 'jigs med
 glin pa'i gdan sa ts'e rin ljons su kun mk'yen gyi sku
 gduñ ril por bzugs pa'i mk'od rten dan rten gsum k'yad par
 ran yod 'p'yons rgyas scoñ btsan³ ban so'i lag tsam du
 bar ro'i rnam 'p'ul 'p'reñ po gter c'en šes rab 'od zer
 gyi gdan sa 'p'yons rgyas dpal ri žes pa de yod snar rdor
 smin dpal ri žes rñin ma'i grva sa c'e⁴ šos yu kyañ deñ⁵
 sañ dpal ri dgon miñ ma ston tsam las med gu ru rin po
 c'e'i sku ts'ab sogz rten gsum byin rlabs c'e ba yod spyir
 'di p'yogs su 'gos⁷ lo gzon nu dpal grva sar žugs pa spyan
 132 g-yas lha k'an yod pa'i luñ pa spyan g-yas dan gžan yañ
 'p'yos dan p'u lun sogz tuñ lag⁸ mañ du yod gun gsal⁹
 bsam yas rta mgrin glin sku ts'ab mts'o skves rdo rje
 zabs rjes dan beas pa me'uns p'u i me'od rten bkra šes 'od
 'bar 'p'yons rgyas scoñ btsan ban so dpal ri ts'e rin
 ljons rnam kyi gnas bsad žih c'a mk'yen brise¹⁰ rin po c'e'i
 gtam ts'ogs su yod gžan yañ gtam ts'ogs su gžo stod u agri
 dbu ru'i žwa'i lha k'an lha mon dkar mo¹¹ zans sogz kyi
 gnas bsad kyan snan rtsé t'an nas gtsan po lhu rgyud
 skor la spyir dbu ru lho rgyud ces grags de 'aň gtsaň
 po gyen ded du p'yin pa na bya sa lha k'an žes grags pa
 c'os rgyal dpal 'k'or btsan gyis bženš pa'i rnam snan sku
 133 c'en po de nas rim par bya gi p'ur o rgyan rin po c'e'i
 sgrub gnas byin mda' o dkar brag grva p'yi'i mdor ts'en

ma har
 1 ma p'u la
 2 ma omiśa btsan
 3 ma p'ron
 4 ma r'en
 5 ma deñs

ma k' >
 6 ma lags
 7 ma tsal
 8 ma rtsé
 9 ma mo
 10 ma ky >

'dus ts'ogs pa zes pa dgon zig tu pañ r'en gyi rdsa sku
 dañ mk'as grub k'yun po rual 'hyor gyi t'ugs rin barel
 gyi p'un por¹ son ba sogs nan rten k'yad par can yod
 de'i p'ur o rgyan smin grol glin grwa ts an dañ bla brān
 gāis su lha k'an dan rten gam dnos gtsan hyin can mañ
 po dañ² l gtsa hor gter r'en rin po c'e'i sku gduñ sogs bzugs³
 ts'on 'dus ts'ogs pa nas gtsan po'i rgyod gyen ded du p'yin
 pa'i sar grwa nan luñ pa'i mda' gter ston⁴ grwa pa nnon
 ses kvi gdan sa grwa nañ de nas rim par pañ r'en byams
 pa glin pa'i gdan sa sku 'bum m'f'on grol c'en mo'i⁵ nañ
 lha k'an sin tu dnos gtsan can 'di dan ñe bar kun mk'yen
 klon c'en pa k'ruñs sa dañ u rgyan glin pa i gdan sa
 yar rje lha k'an grwa nañ brgyad glin ts'ogs pa grwa g-yu
 sgañ brag smin glin gdan sa rñin pa dar rgyas c'os glin⁶ 14.
 'brug pa'i c'os lugs grwa adins⁷ po c'e sogs yod de nas
 gtsan po gyen ded du p'yin pa na rnam rab kyi p'ur sa⁸
 lugs dwags po grwa ts'an de dañ ñe bar rñog⁹ c'os sku
 rdo rje'i gñan sa gñun spre zin du mar pa lo tsa'i sku
 gduñ bzugs pa'i me'od rten lha mo dud sol¹⁰ ma gsuñ
 byon mi la dañ rñog ston mjal sa rñog ston mk'a¹¹ spyod
 du gsegs sa¹² sogs yod de nas rim par gtsan po gyen brgyud¹³
 na t'ub btan ra ba smad gduñ p'ud c'os k'or zes sa¹⁴
 lugs kyi dgon c'uñ dañ l rdo rje gdan pa¹⁵ kun dga' rnam

¹ xyl. dus

² xyl. sa

³ ms. pa

⁴ xyl. dñs

⁵ ms. glon

⁶ ms. po'i

⁷ ms. pa

⁸ ms. ldn

⁹ ms. pa

¹⁰ ms. rñog

¹¹ ms. houd gen

¹² ms. pa

¹³ ms. rgyus

¹⁴ ms. pa

¹⁵ ms. sa

rgyal gyi gdan sa goñ dkar c'os grwa dgon sde bkod pa
 p'un sum ts'ogs pa 'du k'an c'en mo'i ' p'ugs kyi gtsa
 k'an du pañ c'en ga ya dha ra'i dbu t'od bzugs pa'i t'ub
 † 14b sku sogs k'yad par can yod dgon 'dic rgyud sde bz'i'i dkyil
 'k'or ze ' lña team gyi sgrub me'od bzugs 'di'i p'u na 'hrug
 bde c'en c'os * k'or sogs yod ,

yar klun p'yogs brgyud nas lho brag tu 'gro na p'yons rgyas
 ri bo bde c'en gyi ' p'u nas brgyud kags rtse gri gu zes gron pa
 c'en por lha k'an rñin pa 'ig gi nañ du jo bo hyin rlabs can 'ig
 yod de nas rim par byañ t'añ brgyud lho brag 'sar du t'og
 mar sleb ' der mpa' bdag nañ gi ' gdan sa smra bo lcog ' tu
 rig gsum mgon po'i sku hyin rlabs can sogs bzugs de'i
 gsum du bla ma mña' bdag pa'i gziis kar ' hka' brgyad bde
 gägs 'dus pa'i skor c'os rgyal gyi bla dpe no ma sogs nañ
 rten mañ du bzugs skad de nas rim par guru c'os dbañ
 gi gduñ rgyud rname kyi gdan sa gnas gzi zi k'ro lha k'an

† 15a mña' bdag nañ ' gi gter gnas brag arin mo sbar rjes lho
 brag p'yag rdor pa nam mk'a' rgyal mts'an ¹⁰ gyi gdan sa
 ban pa t'ig p'yi ¹¹ dan 'sgro ha dgon ¹² gter ston ¹³ mc'og
 ldan mgon pos ¹⁴ bzëns pa'i ban pa drug ral lha k'an
 du slob dpon rin po c'e'i sku 'in tu c'e ha ' ban pa ' mk'ar
 c'u ¹⁵ gñs kyi bar ¹⁶ lun pa 'ig nas gañs la brgal ' nas soñ

¹ ms. po'i

² ms. bñi

³ ms. omits c'os

⁴ xyl omits gyi

⁵ ms. slebs

⁶ ms. myañ gi

⁷ ms. l'ogs

⁸ ms. dkar

⁹ ms. myañ

¹⁰ ms. and xyl. add between the
 lines: rje rin po c'e'i bla ma.

¹¹ ms. t'ig na hyi

¹² ms. mgon

¹³ ms. gion

¹⁴ ms. po'i

¹⁵ ms. c'au

¹⁶ ms. bar du

¹⁷ ms. bags.

na mon ku ru luñ pa'i mgor o rgyan rin po c'e'i p ur pa
p'rin las kyi sgrub gnas k'yad par can mon k'a ne rin
sen ge rdson gsum zes grags pa de yod na'an dhyar gžun
ma gtogs mi t'ar i sen ge rdson nas mar p'yin na sbas yul
rol mo sdins sogs brgyud nas mon gyi mt'il du sleb pa yin
lho brag mk'ar t'u'i geam lho brag lha k'añ zes mt'a' 'dul
gyi gtsug lag k'añ du rnam par snañ mdsad kyi¹ gtsos
rten byin can yod ' 'di nas mna' bdag nañ gis ' hka' brgyad ¹⁵⁴
bde géags 'dus pa gter nas bzes sa ' yin de nas mk'ar c'u
dnos su dpal gyi p'ug rin zes gnubs nam mk'a'i sniñ pus
yañ dag sgrub gnas mk'ar c'u leags p'ur can zes o rgyan
rin po c'e'i sgrub p'ug k'yad par can 'di guru c'os dban
gi gter gnas ' yin 'di dan ñe bar lha mo mk'ar c'en zes
yul ñer bz'i de bi ko ta ' yin par bzéd ciñ bde mc'og
gi gnas k'yad par can lho brag lha k'añ gi gśam zam ' pa'i
p'a rir ts'e lam dpal gyi ri zes o rgyan gyi sgrub p'ug dan
ts'e c'u sogs yod de nas žag gñis tsam gyi mts'ams rje mar
pa'i gdan sa stas mk'ar dgu t'og lho gro bo luñ 'dir mar
pa dan bdag med ma so so'i gžim k'añ ' mi la'i sgrub
gnas ltag gña' luñ batan p'ug sogs sgrub gnas k'yad par
can bzugs de nas rim par sgrub mts'o padma glñ du p'yag ¹⁵⁵
rdor sku gter byon sogs nan rten k'yad 'p'ags yod mts'o

¹ ma. amda k'a
² ma. ral mo ldins
³ ma. rnam snañ
⁴ ma. gi
⁵ ma. pa
⁶ ma. gter byon gnas
⁷ ma. de k'a k'añ

¹ xyl. zom
² ms. adds after k'añ: dan mar pa
yab stas kyi mts'ams sogs nañ rten
mañ po yod 'di rnam kyi dkar
c'ag zig 'dan c'os dbañ ihuā grub
gyi mdsad pa stas k'ar 'k'yan
bar bzugs

'di 'aṅ 'ga' žig gis¹ grags pa'i mts'o c'en bži'i gras su brtsi
 zuṅ slob dpon rin po c'e'i p'yag rjes kyan hžugs skad ,
 sbrum² la brgyud nas lho brag nub lha luṅ du sleb³ 'di
 dan po bka' brgyud pa'i gdan sa den saṅ pad glū gi brgyud
 'dsin gauṅ sprul rim byon gyis⁴ bskyans rten gsum maṅ
 po dan k'yad par naṅ rten du kun mk'yen kloṅ c'en pa'i
 dbu klad rin berel gyi⁵ p'uṅ po śin tu ŋo mts'ar c'e ha
 sogs yod de nas guru c'os dbaṅ gi gdan sa la yag gu ru
 lha k'aṅ du rten gtso c'os dbaṅ⁶ gter byon jo bo no mts'ar
 can yōṅs grags kyis⁷ gtsos⁸ maṅ du yod de nas dgon pa
 lhas ltag zer ba'i⁹ groṅ pa 'dra ba žig tu 'gro mgon gtsaṅ
 t. 164 ba rgya ras kyī gduṅ rus las byon pa'i rten ŋo mts'ar can
 śin tu maṅ bar¹⁰ yod skyi¹¹ c'u lha kaṅ žes c'os rgyal
 gyis bžens pa'i mt'a¹² 'dul gyi gtsug lag k'aṅ du rnam snan
 sku sogs bžugs |
 de nas la brgal¹³ te p'u ma byaṅ t'aṅ brgyud gtsaṅ
 la ru gūṅs su grags pa'i g-yas ru¹⁴ śel mk'ar¹⁵ rgyal rtse'i
 lho p'yogs ŋe ro luṅ nas sgo bži re t'aṅ žes par sleb¹⁶
 'di skor g-yu t'og yon tan mgon po'i k'runs sa yin
 'di'i¹⁷ c'u gyen ded kyī p'ur 'gro mgon gtsaṅ pa rgya ras
 kyī gdan sa 'brug rwa¹⁸ luṅ žes grags pa de yod rten gyi
 gtso ho gtsaṅ pa rgya ras kyī sku 'bag k'ams gsum zil gnon
 sogs rten gsum mt'a¹⁹ klas²⁰ pa bžugs sgo bži nas t'ur du

- 1 ma. gi
- 2 xyl. agrub
- 3 ma. slebs
- 4 ma. gyi
- 5 ma. odds: gon bu
- 6 ma. dbaṅ gi
- 7 ma. kyī
- 8 ma. odds sbos
- 9 ma. ba

- 10 ma. ba
- 11 ma. skyer
- 12 ma. bagal
- 13 ma. su
- 14 ma. dkar
- 15 ma. slebs
- 16 ma. de'i
- 17 xyl. ra
- 18 ma. yas

ñin geig gi sar sañs rgyas kyis lun btan par grags pa'i rgyal
rtse c'os rgyal rab brian kun lzan p'ags kyis¹ bñeñs pa'i
dpal k'or c'os sde yod sa bu dge gsum gyi² gra ts'añ³ 17-a
k'ag beu drug | rten gsum man po rten gyi gts'o bo 'du
k'añ du grub c'en sogs dañ | m'e'od rten c'en mo'i nañ du
sgrub t'abs hrgya rtsa'i lha p'al c'er bzugs pa'i lha k'añ
beas 'dir rgyud sde bz'i sgrub m'e'od⁴ man po yod c'os
sde'i p'ar p'yogs su rise c'en c'os sde zes bu ston rin po
c'e'i rnam p'rul grub c'en kun dga' blo gros sogs ky'i bzugs
gnas de yod rgyal rtse k'og 'di la ñañ gser gñuñ riñ mo
zes grags ñañ⁵ c'u lho p'yogs su m'a' 'dul⁶ gyi gtsug
lag k'añ gi gras su grags pa rtsis gnas gsar lha k'añ du yum
c'en mo'i sku bzugs pa⁷ byañ k'ar⁸ dge ldan pa'i dgon
pa ts'ogs sde bz'i gras su rtsi ba'i ñañ⁹ stod spos k'añ 'di
la k'a c'e pap c'en dus ky'i nañ rten man du yod skad pa¹⁰ 17-b
rnam¹¹ nas c'u p'ar p'yogs hrgyud na bu ston rin po c'e'i
gdan sa zwa lur sleb¹² zwa lu m't'il du rañ byon t'ugs rje
c'en po sogs rten gsum mañ ri shug tu hu ston rin po
c'e dan¹³ 'dra ma dañ yum gyi dgons rdsogs la bñeñs pa'i
m'e'od rten m't'oñ grol c'en mo sogs dañ¹⁴ k'yad par birwa
pa'i dbañ bum bum c'u beas bu ston rin po c'e'i sku'i
ñer spyod sogs nañ rten 'ga' yod na 'añ gñis ka rtse'i dam¹⁵
'byar yin zwa lu¹⁶ m't'il gyi 'og tu ñañ¹⁷ amad rgyan goñ

¹ ms. kyi

² ms. gyin

³ ms. adda sogs

⁴ ms. myañ

⁵ ms. gdul

⁶ ms. omala pa

⁷ ms. bar

⁸ ms. rtsis pa'i myañ

⁹ ms. sa rnam

¹⁰ ms. slebs

¹¹ ms. ña

¹² ms. omala dañ

¹³ ms. dag

¹⁴ ms. k'añ lo'i

¹⁵ ms. smyañ

du lha mo rab brian ma'i mgon k'añ byin can yod ' 'dir
 c'os rje sa pañ beñen rdeugs sgrub sa ' yin pas dhu
 skra 'k'ru ' snod rdo gžon ' byin can yod pa'i k'rus '
 c'u 't'uñs na šes rab c'en po 'on skad žwa lu dan űc ba'i '
 la rgyab tu t'ar pa lo tsa ba'i gdan sa t'ar pa dgon yod k'a
 f. 18-1 c'e pañ c'en rin po c'e'i gsol lhuñ sogs snar nañ rten mañ
 du yod skad pa rnam ' naa gžun lam brgyud p'vin na űin
 grig tsam gyis gžis ka rtser aleb ' 'di'i har du zur gsañ
 snags gliñ pa žes groñ pa žig yod snar rūn ' ma bka'
 ma'i dgon pa c'e šos ' yin deñ sañ zur gyi gduñ rgyud
 bzugs pa'i hla bran 'dra ba der zur pa'i bla ma grub c'en
 gon ma rname kyi t'ugs dam rten p'ur pa šin tu lhyin rlabs
 c'e ba ' yod gžis ka ris'e'i groñ pa'i 'dabs der 'u yug pu
 rig pa'i señ ge'i sku gduñ 'bum c'en po ' žig yod de la
 bkor ba byas nas ' gsol ba biab na rtsod pa la mk'as pa
 oñ zer bkra šis lhun por rten gyi gšao bo byams c'en
 pañ c'en blo bzañ c'os rgyan ' blo bzañ ye šes dpal ldan
 ye šes ' bstan pa'i ű ma rname kyi sku gduñ ' k'yad par
 f. 18-6 dga' gdon byams pa dan ' űur smrig agrol ma sogs rten rūn
 byin rlabs c'e ba mañ du bzugs nañ rten rje bisun ' mi
 la'i p'yag šan bka' gdams gon ma mañ po'i na bza' sogs
 rten ci rigs ' ' rdo ma mo'i brod pa žes grags nor bu yin zer

- ms. bsten
- 1 ms. edangs
- 2 ms. edda de
- 3 ms. 'k'rus
- 4 ms. gdi
- 5 ms. 'k'rus
- 6 ms. har
- 7 ms. sa rname
- 8 ms. aleb

- 9 ms. šin
- 10 ms. šod
- 11 ms. bar
- 12 ms. mo
- 13 syi, omis naa
- 14 ms. edda bstan pa'i dbañ p'yag |
c'os kyi fil ma
- 15 ms. omis rje bisun
- 16 ms. edda pa

ha sogs yod kyañ mjal k'a zu na hrgya me'od dan gtoñ sgo
 sogs dgos bkra sis lhun po nas gyen du p'yin pa na gtum
 ston blo gros grags pas htab me'ims ston rum ' byon sogs
 kyi gdan sa bka' gdams btan ' pa'i 'byuñ gnas snar t'añ
 zes grags pa der spyir rten gsum byin can man po dan
 k'yad par e'u mig sgrol mar grags pa'i sku byin can dpon
 po p'o lha t'a'i ' ju'i ' dus su brkos ' pa'i hka btan ' gyur
 gyi spar t'ub pa'i skyes rabs dan , gnas brtan beu drug
 gi t'an ka'i spar sogs yod nan rten 'brom ston pa'i sel
 gyi p'yag 'k'ar bka' gdams pa'i bla ma goñ ma man po
 dan bye brag snar t'añ pa'i bla ma 'p'ags pa'i gnas btan ' 19-4
 gyi sprul pa rnam kyi sku'i ner spyad ' sogs rtsa c'en '
 man po " bzugs mjal k'a zu na bkra sis lhun po nas yi
 ge zu dgos 'di'i lag tu byan ' c'en ri k'rod ces snar t'añ
 sañs rgyas sgom pa sogs bka' gdams pa'i sgrub gnas k'yad
 'p'ags de bzugs , dpa'i mgon šal gyi gnas k'yad par can yin
 snar t'añ dan ne bar gtsan e'u mig rin mo zes pa snar
 bka' gdams kyi e'os sde e'e gras 'p'ags pa rin po e'es "
 'k'or c'en mo bkor ba'i gnas de yin na'an den sañ groñ '
 nag yin lha k'añ dan rten gsum e'a sas mjal rgyu yod
 snar t'añ nas ts'a lam tsam du nor e wam e'os sde bla k'ag
 lña k'añ ts'an ' beo hrgyad sogs su spyir rten gsum man
 po dan k'yad par bla brañ gzuñ du nor c'en gzim e'uñ

1 ms. rime

2 ms. brtan

3 ms. t'in

4 xyl. ms. ju i

5 ms. bakos

6 ms. brtan

7 xyl. A 'brom

8 ms. gnas spyad

9 ms. e'er

10 ms. du

ms. adds e'ut

11 ms. e'e i

12 ms. sgoñ

13 ms. mla an

* 19-b lam zab p'ug tu lam 'bras bla brgyud dan p'yag dpe rigs
bka' rgya ma de'i mdor dbaṅ k'aṅ lam 'bras lha k'aṅ
du nor c'en 'dra sku gtsos lam 'bras bla brgyud dan gdan
rabs' rīm hyon gyi 'dra ṅal dan sku gduṅ sogs 'du k'aṅ
p'ug tu t'ul c'en gyi¹ mc'od² rten byin can maṅ t'ar
rtse³ bla bran du birwa⁴ pa'i hṅes t'od du grags pa dan
mgon po'i t'ugs rten gnam leags rdo rje sogs nan rten 'ga'
ṅig mjal rgyu yod dgon pa'i gāam⁵ du nor c'en gyis bṅeṅs
pa'i bde gāegs mc'od rten brgyad sogs spyir rten gsum maṅ
du hṅugs so⁶

nor nas c'ag c'ag la brgyud⁷ dpal sa skyar ṅin zag gaum
tsam gyis gtsaṅ la ru gūis yod pa'i ru lag tu gtogs pa dpal
sa skyar sleb der spyir lha k'aṅ dan rten gaum mt'a' yas
pa'i dkar c'ag mk'aṅ c'en kun dga' zla 'od kyis⁸ mdsad

* 20-a pa yod par grags pa sogs las gsal rten gyi gtsa bo ṅo mts'ar
sprul pa'i rten hṅir grags pa dbu rtse'i 'jam dhyāṅs gzi 'od
'bar ba sgo rum gyi bae⁹ 'bag nag po p'ur ṅes g-yu
mk'ar mo'i sgröl ma sems dpa'¹⁰ sum brtsegs lha ri ba'i
p'yi rten rnam rgyal m'od¹¹ rten rnam yin gṅan yaṅ ṅin
dgon bla bran ṅar du sa c'en gyis 'jam dhyāṅs ṅal gṅigs pa'i
sgrub p'ug ṅin dgon gyi liag tu slob dpon bsod namṅs rtse
mo mk'a' spyod du gāegs sa¹² ṅin dgon zabṅs brtan lha
k'aṅ du rje btsun grags pa'i sku rtsa ris ma sgo rum¹³

¹ ms. rab

² syl. ma. kyi

³ syl. mts an

⁴ ms. brise

⁵ ms. barbi

⁶ ms. beam

⁷ ms. yod

⁸ ms. brgyus

⁹ ms. kyi

¹⁰ ms. sgo gtum so

¹¹ syl. adda in smaller characters in the line below arib dgon liag

¹² syl. A ba c'od

¹³ ms. pa

¹⁴ ms. lutz

gyi steñ du rje sa pañ gyis rig ' gter brtsams sa'i ' hzugs ' k'ri byin rlabs can dbu rtsar sa pañ gyis p'yang bris 'jam dbyaṅs gar gzugs ma gzi t'og bla brañ du k'yad 'p'ags lho byañ sogs rten gsum rab 'byams gsum du 'p'ags pa rin 20-6 po c'e'i c'os k'ri k'ams gsum zil gnon arib dgon sprul pa'i lha k'an t'ub c'en 'dsam gluñ g-yas bzag dañ c'os brtsigs brag ri brtsags pa lta bu sogs rten gsum blo'i ' rah las 'das pa dañ saṅs rgyas kyi c'os duñ dkar mo ' rgyaṅ grags k'a'u'i c'u gyen ded ' du p'yin pa'i lam bar p'ru ma zes pa ' der sa c'en sku 'k'ruṅs sa yin sku 'k'ruṅs pa'i dus kyi mnal gyi p'ru ' ma sogs bzugs pa'i m'e'od rten yod de nas rim par dpal mgon žal gyi hzugs ' gnas k'a'u brag rdsoñ nag po'i ri k'rod rje btsun grags pa dañ sa lo 'jam pa'i rdo rje sogs kyi sgrub gnas bya 'gyur padma 'od sa skya dañ ñe bar beam glin. ñes dñag zor ma'i mgon k'an byin c'en ' sogs yod sa skya nas nub p'yogs su žag gcig tsam gyi sar mañ mk'ar luñ pa yod de'i p'ur rje btsun grags 21-4 pa dañ ts'ar c'en sogs kyi sgrub gnas c'a luñ rdo rje'i brag rdsoñ yod de nas rim par ts'ar c'en gyi gdan sa '12 mañ mk'ar '10 t'ub betan dge 'p'el 'brog mi lo tsā ba'i gdan sa mañ mk'ar myu '12 gu luñ ' 'di deñ sañ gnas 'dein tsam ma gtogs ci'uñ med ruñ 'brog mi'i gzum p'ug 'od gsal zla ba p'ug rgya dpe bgyur sa sgra bgyur lo tsā p'ug lam 'bras gnañ sa gsuñ nag lam 'bras p'ug sogs p'ug c'en heu

- ms rigs
2 ms pa'i
3 syl A gtogs
4 ms. blaṅ
5 ms pa
6 ms gyrd
7 ms. pa'i sa

- 4 ms k ru
5 ms. grags
6 ms. byin can
7 ms sar
10 ms. 'k ar
11 syl mu

gsum du grags pa rnams mjal rgyu yod de t'ams ead sa
 p'ug k'o na yin de nas run par sñags t'an bsod nams c'os
 'p'el sogs kyi gdan sa'i sul dan mañ mk'ar gyi gñun du
 lo tsā ba rna rin c'en mc'og gi k'ruñs yul yin skad gron
 pa¹ mañ mk'ar gyi mdor ts'ar c'en rin po c'e'i rin lugs
 21-² 'daiñ pa'i mdar³ groñ mo c'e⁴ 'dir ts'ar c'en rin po c'e'i gduñ
 'bum hyin rlabs can bzugs 'di dan ñe bar se mk'ar⁵ c'un
 yañ yod gram pa lha rise zes pa'i zol du 'brog mi lo tsa dan
 gu ya dha ra t'og mar mjal ba'i sgrub p'ug yod 'di nas
 yar stod p'yogs la⁶ grub c'en t'an ston rgyal po i gdan sa
 gñun ri bo c'e⁷ gtsañ po p'a ri'i byañ brgyud du byañ nam
 rin rig 'daiñ rgod ldem gyi gter gnas zañ zañ lha brag
 ri bo hkra bzan ri kun tu gzugs sa c'en zin geegs sa'i⁸
 gnas byañ p'yogs skya bo k'a gdon sogs man du yod kyañ
 t'ag rin la stod p'yogs nas rin par yar p'yi na p'a dan⁹
 pa'i bzugs gnas din ri gañs dkar hka¹⁰ brgyud spyi dan
 k'yad par rgod ts'añ pa'i sgrub gnas rtsus ri rgod¹¹ ts'añ
 rje btsun mi la'i k'ruñs yul mañ yul gun t'an yol mo
 22-¹² gañs kyi ra ba mañ yul skyid gron nas bal yul sogs dan
 la stod byañ gi p'yogs nas gañs ri¹³ ti se'i bar gnas c'en
 mt'a¹⁴ yas pa yod gon gi¹⁵ lha rise dan ñe bar mt'a¹⁶ 'dul
 gyi gtsug lag k'añ du gter ston bzañ po grags pas le'u bdun
 ma sogs kyi gter gnas ru lag gram¹⁷ pa lhañs kyi lha k'añ
 rgyañs 'bum mo c'e¹⁸ rgyañs yon po luñ du slob dpon gyi¹⁹

1 *ms. omits du*
 2 *ms. omits gron pa*
 3 *syd. A 'dar*
 4 *ms. k'a*
 5 *ms. gu*
 6 *ms. pa'i*
 7 *ms. gi'am*

8 *ms. agod*
 9 *ms. omits*
 10 *ms. gañs kyi*
 11 *ms. yul*
 12 *ms. gron*
 13 *syd. omits gyi*

sgrub p'ug yod de nas rim par zañ ston c'os 'bar gyi
 gdan sa zañ pags¹ t'an dñ² ' zes pa de yod kyañ sol tsam
 na gtags ci'añ med de nas rje btsun tã ra na t'as gear
 btab dga' ldan p'un ts'ogs gliñ zes deñ sañ c'os lugs dge lugs³
 pa yin ri mt'il gñis kar gtsug lag k'añ dañ dgon gnas rten
 gsun sogs kyì bkod pa śin tu dños gtsañ zin no mts'ar
 ba bžugs 'di'i p'ur⁴ kun mk'yen dol bu⁵ ba'i gdan sa
 ri k'rod jo mo⁶ nañ zes grags par sku⁷ 'bum mt'on grol⁸ 22-5
 c'en mos⁹ mts'on¹⁰ rten gsun byin can mañ du bžugs śin
 spyir sgrub p'ug skor mjal rgyu man ba žih t'a rje btsun
 ta ra nã t'as mdaad pa'i¹¹ gnas bñad du gsat p'un gliñ nas
 ũe har brag¹² ram mgon k'añ zes hek rtsi¹³ mgon k'añ
 grags c'e ba de yod , p'un ts'ogs gliñ nas ĩn lam tsam du
 dge ba'i bñes gñen mu dra c'en pos btab ciñ dpañ lo c'en
 po k'u dbon dañ , ho don¹⁴ pañ c'en sogs kyì gdan sa bo
 doñ e'i gtsug lag k'añ zes pa de yod kyañ den sañ ser
 k'ym yim bo doñ pañ c'en gyi riñ barel las grub pa'i sku
 sogs rten byin can 'ga' žig mjal rgyu yod de dañ ũe bar
 mñan¹⁵ yod bya rgod gñon¹⁶ zes pa de yod c'os rgyal dus
 kyì¹⁷ mt'a¹⁸ 'dul gyi gtsug lag k'añ yin rnam sras mduñ¹⁹

1 ms. omits c'en

2 ms. gyis

3 ms. sags

4 xyi. B t'ags; ms. mda mo

5 ms. dga' ldan

6 md. 'dir 'p'ur

7 ms. p'ur

8 ms. omits mo

9 ms. omits sku

10 ms. mñi

11 ms. mñ ed

12 ms. omits mdaad pa'i

13 ms. grags

14 ms. se ka rtsi i

15 ms. dñon

16 ms. gñon

17 xyi po

18 ms. bñan

19 ms. gñog

20 ms. mñis sku

21 ms. gdun

23-1 dmar can gyi sku byin can bzugs mañ t'os klu sgrub
 rgya mts'o sogs kyi due sa skya'i mts'an ñid grwa ts'an c'en
 po yin na'an deñ sañ min ma bor tsam las med grub t'ob
 'dar ' p'yar gyi ' gduñ brgyud bla ma sñin ' rī ba zes pa
 de 'an 'di p'yogs ' bzugs sa ' yin ba doñ nas ñin lam
 tsam na añon mo t'os rdeñ dañ | sa skya pa'i bla ma gon
 ma'i gdan sa sab ' dge sdiñs ' rdo rje'i p'o bran zes pa de
 yod 'dñ dañ ñe bar k'ro p'u lo tsā ba byams pa'i dpal gyi '
 gdan sa ' k'ro p'u byams c'en c'os sde zes pa de yod der
 byams pa dguñ lo brgyad pa'i sku ts'ad k'ru ' brgyad cu
 pa'i lha c'en bod kyi gser sku zig la ño mts'ar c'e ba de
 dan k'yad 'p'ags hcu gaum sogs mjal rgyu yod mañ mk'ar
 sogs stod kyi gnas rigs bkor ma grub kyañ sa skya nas mar
 lan tab ' dge sdiñs brgyud 'oñs na 'dir slebs yin k'ro p'u
 23-2 nas gañs can c'os 'p'el zes pañ c'en bzñ po bkra ñis kyi
 gdan sa ' der dñag zor ma'i sku byin can yod de nas stag '
 la nuh brgyud snar t'an du sleb
 gñis ka rtsa nas gtsan po p'a rī'i p'yogs su p'yin na rta nag
 p'yogs su ' kun mk'yen lñod nams sen ge'i gdan sa t'ub btan
 rnam rgyal 'gos ' lo tsā ba k'ug ' pa lhas ' btsas kyi sgrub
 p'ug hyin ran agrol c'en run hyon gyi gdan sa agrol ma p'ug

- 1 ms. yañ
- 2 ms. dar
- 3 ms. gñis
- 4 ms. rñis
- 5 ms. de p'yogs an
- 6 ms. pa
- 7 ms. bzñs
- 8 ms. lñis
- 9 ms. gyis
- 10 ms. sdds c'en po

- ms. omis k ru
- 11 ms. lam ā pa
- 12 ms. gnas pa
- 13 ms. riag
- 14 ms. omis p'yin na rta nag
- p'yogs su
- 15 ms. 'god
- 16 ms. bas lugs
- 17 ms. lñas

de nas gtsaṅ po brgyud yar p'nyogs rim par 'jad ' t'ub bstan
 rgyal sras t'ogs med kyi gdan sa bzad ' dāul c'u c'os rdoṅ
 mus ' luṅ pa'i stod smad du mus ' c'en sems dpa' c'en po'i
 gdan sa dben gnas beam gtan p'ug gle ' luṅ stag mo glin k'a
 sogs yod gtsaṅ po byaṅ brgyud t'ur du p'yin na śāns luṅ
 pa'i stod smad bar gsum du spyir gnas rten maṅ po dan
 k'yad par śāns mdar zur c'e c'uṅ gi sgrub gnas śāns mda' f. 24.
 dpa' c'en śāns gñun du grub c'en k'yuṅ po rnal 'byor gyi
 gdan sa śāns zaṅ zaṅ ' rdo rje gdan ' grub c'en rimog leog
 pa'i gdan sa rimog leog grub c'en 'ba' ' ra ba'i gdan sa
 'ba' ' ra brag dkar śāns kyi p'ur gtsaṅ gi sgrub gnas kun
 gyi gteo ho śāns zaru bu luṅ hde gsegs 'dus pa'i p'o braṅ
 de dan 'go 'brel' du gnas c'en sog po 'dsul k'uṅ sogs
 k'yad par can yod śāns nāe p'ar ' la brgal ' nāe p'yin na
 'u yug tu sleb 'di'i stod smad du hka' gdams pa ram ldiṅ
 ma ba bde gsegs 'hyuṅ gnas gdan sa 'u yug ldiṅ ma dgon
 du rten gsum byin can dan k'yad par c'u myoṅ grol sogs
 yod mdar lug gdoṅ du sleb dpon rin po c'e'i sgrub p'ug
 'u ' yug mdar dam can gyi sku mk'ar dan ' gos sñon lha
 k'aṅ sogs yod 'u yug stod nas la brgal ' nāe p'yin na rim f. 24-b
 par karma ' zwa dmar pa'i gdan sa t'ub bstan yaṅs pa can
 dan nyaṅ gnam mts'o sogs dan 'brel ba yin 'u yug smad
 nas rim par gñu sñe mor sleb sñe mor hai ro tsa na'i

1 ms. mtsad
 2 ms. bñed
 3 ms. lra
 4 xyl. B gl p'u
 5 ms. śaṅ
 6 ms. 'har
 7 ms. mgo 'grel

8 ms. k'u
 9 xyl. B yar, ms. omits p'ar
 10 ms. bagal
 11 xyl. 'o
 12 ms. omits dan
 13 ms. bagal
 14 ms. adds pa

'k' ruñs yul dan dgun lo brgyad pa'i zañs rjes sogs yod skad
 'u yug nas mts'ur p'u ' la rgan brgyud stod lun mts'ur p'ur
 sleb pa yin gon gi glar ka rise nas gtsañ po lho rgyud
 nas mar p'yin pas rim par pañ c'en sakya mc'og ldan gyi
 gdan sa t'ub btan gaer mdog can 'di ' snar mts'an nīd kyi
 grwa ts'an r'en po yin yañ den sañ mañ ma stoñ tsam lus
 med 'on kyañ rten gsum hyin can yod 'di'i span t'ag '
 ma'i p'ur sñs 'gyur rñiñ ' ma'i gdan sa c'en po zur 'ug pa
 lun zes grags pa de yod den sañ groñ pa yin kyañ lha k'an
 dan rten hyin can 'ga' žug yod p'un po ri bo c'er ' o

23-2 rgyan gyi sgrub gnas dan rgya zañ k'rom ' gyi gter gnas
 lña pa rin po c'e'i dus btah pa'i grwa ts'an žig kyañ yod
 gtsañ ron c'en du sems dpa' c'en po gžon nu rgyal mc'og
 gis btah pa'i byams c'en c'os eder byams pa'i sku k'ro
 p'u byams pa dan mts'uñs pa sogs rten gsum mañ du yod
 gtsañ ron c'uñ du ' 'bras yul skyed ' ts'al ba gon 'og dan
 hyan bdag bkra sñs stobs rgyal gyi gter gnas k'ams bu lun
 o rgyan ' sgrub p'ug sogs yod ron c'en gyi gzuñ nan du nur
 smrig gi agrol ma k'an dan rñiñ ma'i gdan sa gañs ra nes gañ
 rdo rje glñ l gter ston rgya zañ k'rom 'k'ruñs sa dum pa "
 c'u ts'an k'a ron gi p'ur sñs nam ' rdo rje bdud 'joms
 kyi sgrub gnas . de nas la brgal nas '2 yar 'brog mts'o k'a
 dan l gam '3 pa la brgyud dpal '4 c'u bo rir sleb pa yin c'u

1 ms. ts'ur p'ur

2 ms. 'dir

3 ms. p'un l'og

4 ms. gñiñ

5 ms. c'e' sñs

6 ms. nañ k'ram

7 ms. omñs du

8 ms. skyes

9 ms. adla gyi

10 ms. duma

11 ms. rñam

12 ms. bagal

13 ms. sgum

14 ms. odda c'en

bo ri 'di bod la bde skyid 'byun ba'i ri c'u mig brgya rtsa 25-
 sgrub gnas brgya rtsa sogs yod par grags deñ sañ grags c'e
 ba leags zam k'ar liags zam² bla brañ mc'od rten
 gzim p'ug bla bran sogs su grub c'en t'añ stoñ rgyal po'i
 sku gsun l'ugs rten hyin c'en ci rigs pa dan leags zam riser
 rig 'dein legs ldan rje'i gzim³ p'ug gon dkar p'yogs su k'a
 blia ba'i sar ts'es beu bkod pa'i bla brañ de dan ñe bar
 ts'e c'u⁴ k'yad 'p'ags nub p'yogs padma dhan p'yug
 rtser sloñ dpon c'en po'i sgrub gnas brag p'ug c'en po
 brgyad kyi nañ ts'an dhen gnas nam mk'a⁵ ldin zes pa'i⁶
 sgrub p'ug byin can c'u ho ri'i byañ p'yogs su brag t'og
 ces pa gon dkar rdo rje gdan gyi bla ma brag⁷ t'og pa bsod
 nama bzah po'i gdan sa yin so so'i 'dra sku sogs yod leags
 zam p'a ri'i p'yogs su yol ri gon zes pa sañs pa bka' brgyud 26-
 kyi grub c'en ri gon ba sañs rgyas gñen ston gyi sgrub gnas
 nigon po byin can sogs⁸ yod de nas gtsañ po byañ c'u⁹
 šul sogs pa brgyud c'u gyen ded rim par p'yin pas anam¹⁰
 zes pa'i p'ur 'brug se ba byañ c'ub c'os¹¹ gluñ yod 'di 'brug
 pa zes mts'an dan por t'ogs sa¹² yin gzuñ lam nas yar p'yin
 pa'i lam k'a¹³ ran du jo bo rje'i gdan sa sñe t'añ zes pa
 de yod de'añ sñe t'añ 'or¹⁴ du mc'od k'an nañ¹⁵ jo bo
 rje'i gduñ rten sogs rten byin rlabs can enañ de'i 'og tu
 jo bo rje'i 'dra sku ña 'dra ma jo bo ran gi mdeub rjes can

¹ ms. bar

² ms. omits k'ar leags zam

³ ms. ldan rdo rje'i rdu gzig

⁴ ms. hou

⁵ ms. omits pa'i

⁶ ms. grags

⁷ ms. omits sogs

⁸ ms. c'ub

⁹ ms. matus

¹⁰ ms. omits c'os

¹¹ ms. t'og pa

¹² ms. mk'ar

¹³ ms. bar

¹⁴ ms. na

dan bla ma dam pa bsod nams rgyal mts'an gyi gduñ 'bum
 c'en po sogs 'di'i gtsaṅ po p'a rir ri p'ug ta rñog legs pa'i
 26-b śes rab dan blo ldan śes rab kyi gdan sa bod yul rig pa'i
 'byuñ gnas gsaṅ p'u ne'u t'og ces pa'i c'os grwa yod
 kyaṅ deñ saṅ groṅ nag yin 'on kyan gtsug lag k'aṅ dan
 rten ' byin can 'ga' žig g-yag roñ gñis kyi gzim skyil
 bae k'rab pa'i mgon k'aṅ p'ywa pa'i ' gduñ 'bum sogs
 mjal rgyu dan i gsaṅ mdar ' lo tsa ba blo ldan śes rab kyi
 sku gduñ bzugs sa'i k'aṅ c'uñ žig yod de nas gtsaṅ po
 mar brgyud p'yin na nūn lam tsam gyi ' sar mña' bdag k'ri
 ral pa can gyis bžeṅs pa'i 'u ' saṅs rdo dpe med dge 'p'el
 gyi lha k'un sul du gsar bžeṅs lha k'aṅ dan jo bo sogs apus
 gtsaṅ ba bzugs 'di'i p'ur kun mk'yen kloṅ c'en pa'i bzugs
 gnas gaṅs ri t'od dkar gyi gzims k'aṅ ' űe logs su bod kyi
 ri bo rtse lha de'i mdun rgyab ta lha riñ ' kloṅ c'en brag
 27-a ces pa'i gu ru'i agrub p'ug dan slob dpon rin po c'e'i
 agrub gnas brag dmar zaṅ yag nam mk'a' rdsons žes gu ru
 jo rtse'i gter gnas de yod i sñe t'aṅ nas gtsaṅ po gyen ded
 p'yin pas stod luñ mda' brgyud nas lha sar p'yin pa yin
 stod luñ mdar ' slob dpon rin po c'es ' rdeu 'p'ul gyis bton
 pa'i gñon ba lha c'u de dan űe har sñar mts'an űid kyi grwa
 ts'aṅ c'e ba skyor ' mo luñ dan i c'u p'a rir dga' ba gdon
 žes pa yod dga' ba gdon du bla ma dbu ma pa ' la žu ena

' ms. omits p'u
 2 ms. adūs gnum
 3 ms. dkyil
 4 ms. hya ba'i
 5 ms. mda'
 6 ms. omits gyi
 7 ms. 'o

8 ms. adūs dāb
 9 ms. ri
 10 ms. mda'
 11 ms. c'e'i
 12 ms. skyo
 13 ms. sa

brgyud nas rje rin po c'es 'jam pa'i dbyañs la dri ba mdsad
 sa " sgrub p'ug de'an snan 'di dan ñe ba nas p'yn par ra
 ts'ag ces par " nā ro pa'i t'ugs dam rten na ro mk'a' spvod "
 ma'i sku bžugs sa " žig yod skad pa rtsad " dpyad dga'
 gdon nas mar p'yn pa'i stod luñ mdar ri egan žig tu dños
 grub sdñs " žes ser srin 'dug sa'i sgrub k'an c'un ñn yod f. 27-b
 'di hal po smon lam señ ge žes pas btub par grage slob
 dpon rin po c'es " beam yas sa 'dul mdsad pa'i p'ur c'a
 rags rim dan gans dkar sa med btul ba'i p'yag mts'an rdo
 rje sa ra ha'i egom t'ag nā ro pa'i rus rgyan sogs nañ rten
 k'yad par 'p'ags pa mañ po mjal rgyu yod stod luñ nañ
 nas " yar p'yn pas žag gcug gis karma'i gdan sa stod luñ
 mts'ur p'ur sleb 'di dan stod luñ bar mts'ur p'ur ñe bar
 gnas nañ dpa' bo'i gdan sar " žwa dmar grage pa señ ge'i " sku
 gduñ sogs yod mts'ur p'ur lha k'an dan rten gsum śin tu
 mañ bar bžugs śin gtso bo karma pa keis bžens pa'i t'uh
 c'en 'dsam glin rgyan rgyal ba'i dbañ po sku rabs p'al
 t'er gyi sku gduñ 'dra sku sogs byin can mañ du " bžugs
 skor lam du rje rañ byuñ rdo rje'i sgrub " gnas padma k'yuñ
 rdsoñ sogs mañ du mjal rgyu yod do f. 28-a
 de ltar grol " ba gñi " ldan gnas rten mc'og i lus can kun
 gyi " rdsogs smin abyane pa'i žiñ ji ltar bžugs pa'i dkar
 c'ag rags rim 'dis " dad ldan t'ar par bgrod pa'i lam mts'on

- ms. c'e
 1 ms. pa
 2 ms. k'yod
 3 ms. pa
 4 ms. rtsas
 5 ms. stñ
 6 ms. c'e
 7 ms. du

- 8 ms. sa
 9 ms. adds p'ug
 10 ms. adds p'ug
 11 ms. sgrol
 12 xyl bñ; ms. miñ
 13 ms. gyis
 14 ms. 'di

10g . ces pa 'di ni batan pa dan sems can la p'an pa'i k'ur
 c'en po b'zes te gañs can ljonñs na¹ gnas dan rten k'vad par
 can c'os dan dge ha'i b'ces gñen² rnam par dag pa dus de
 tsam na gan b'zugs m'f'a³ dag tu skyo dub⁴ spañs pa'i byañ
 e ub sems dpa'i spyod pas⁵ kun tu rgyu ha'i ts'e rañ ñul
 kyi mñon sum du gyur pa'i⁶ ts'ul ji b'zin par hkod par
 gnas rten mjal ha rnam kyi mig tu gyur pa 'di rje bla ma
 kun gzigs mk'yen brise'i dñan po z'as bgyi ba'i t'ugs rje'i
 mña' bdag dam pa des mdsad pa lags pas yid c'es pa'i gnas
 28-b su gzuñ⁷ ts'al⁸ "di ni tsogs bsags sgrib sbyañ⁹ sñun nas
 don du gñer bas ñal ha dan len bzod pa rnamis la p'an pa'i
 bsam pas sde dge'i spar k'añ du druñ bsod nams dpal grub
 kyis spar du b'grube pas 'gru na kun gyis rdsogs pa'i sañs
 rgyas kyi go p'an rin po t'e bde blag tu t'ob pa'i rgyur
 gyur cig sa rba dā ka lya ñam bha ha tu^{*}
 bakor lu bya ha'i gzuñs ni hcom ldan 'das de b'zin gags
 pa dgra beom pa yañ dag par rdsogs pa'i sañs rgyas rin c'en
 rgyal mts'an la p'yug ts'al lo na mo bha ga wa te ratna
 ke tu rā dzā va i ta t'ā ga tā ya a rba te , sa mya kañp

¹ ms. pan

² ms. bsñen

³ ms. dag skyoñs ha

⁴ ms. pa

⁵ ms. bsuñ

⁶ xyl. B omits the following text and inserts here an eulogy of the twenty-five principal supporters of Buddhist teaching in Tibet gañs can batan pa'i erol 'byad c'en pa ñer lñe soḡ la gsol 'debs dad pa'i me tog ces bya ba bāḡs so, ff 38b-39b Then comes a list of the names of the fundamental

conceptions of Northern Buddhism and g'dams smon ts'ig bāḡs so, ff 29b-30b. Lastly, a list of offerings and prayers to the Buddha and Bodhisattvas grñ m'ed b'dad rñi'i c'ar 'bebs ñes bya ba bāḡs so, ff 30b-39a. All these additions are not a part of the Guide and therefore are not published here.

⁷ ms. hyuñ

⁸ ms adds mañgalañp and ends here, xyl B starts again from here

buddhā ya ta twa t'ā | om ratne ratne ma hā ratne ratna
 bi dea ye swaha 'di brjod cin bskor ba gcig byas pa yan
 dpag tu med pa byas par 'gyur ro bskor ba'i gzuñs
 rdsogs so |

p'yag 'te'al pa'i gzuñs ni' dkon m'e'og gsum la p'yag
 'te'al lo | om na mo mañdeu éri ye , na mah su éri ye na
 mo utta ma éri ye swaha ' p'yag bya ba'i gzuñs rdsogs so 1 29-
 sarbadā maṅgalaṃ | śubham

¹ syl. B omits the following and
 substitutes for it a few lines of
 eulogy and the following particu-
 lars about the printing (f. 40a):
 Bod yul rten gnas k'yad par can
 rnam kyi gnas yig sñags rams
 Blo bañ mk'as grub nas | spar
 du bskrun dags mk'as mñam 'gru

spyi dan k'yad par Ma rgan rDo
 rje sgrom mas gnas 'brel ta'ad
 sa dan lam gyi gnas hgrod nas |
 rin min byañ c'en gnas la spyod
 par sog bkra šis šal dro dgo
 legs 'p'al spar 'di Lha ldan spar
 spyi'i spar k'ad du hñags

TRANSLATION

SHORT SUMMARY OF THE PURE NAMES OF SOME OF THE HOLY PLACES AND IMAGES OF DBUS AND G TSAÑ; CALLED « THE SEED OF FAITH »

May the flower of blessing be granted by the Three Jewels, whose great glory rises above the spheres of *samsāra* and *nirvāṇa*, which resemble a white umbrella granting all possible desires and destroying through the shadow of compassion the miseries of the living beings.

Now, dBus and gTsañ, the country of the Buddha-field (*bhūmi*) completely purified by the most holy P'yag na padmā (Padmapāṇi), a region surrounded by glorious snowy mountains, one of the famous Three Districts of Tibet, is called the District of the Pure Law.¹ This [book] is merely a list of the pure names of some of the holy places and images, which in [this district] alone, the ornament of the Land of Snows, realized [the Law] since its inception.

Two regions are distinguished in dBus; they are known as dBu ru and g-Yo ru.²

In the first place dBu ru. In its northern portion there is Rwa sgrañ' of Byañ, called the Hermitage of the Conqueror, great residence of 'Brom ston pa rGyal ba'i 'byuñ gnas,³ [resembling the] heavenly garden (*nandāvana*) with its great divine trees. Very numerous sorts of chapels are found there. Everybody is permitted to visit the most outstanding of the sacred images contained in them, viz [the statue of] Jo bo 'Jam pa'i rdo rje (Mañjuvajra), generated from the seed of the great knowledge (*jñāna*) of

rDo rje 'c'an (Vajradhara) and his spouse (yab yum);⁷ it is like the Yid bzin nor bu (Cintāmaṇi jewel), which grants the fulfilment of all the wishes expressed in this life and in the life beyond [Besides, there are] the reliquaries of Bla ma gSer gliñ pa,⁸ of Jo bo (Atiśa) ⁹ and of 'Brom ston. Applying for permission at the palace of the abbot (*bla bran*), one is allowed to visit an image of Jo bo with bent head, and other most important sacred images. There are also many other objects to be visited in the neighbourhood of the monastery, viz. the tree [planted at the birth] of 'Brom ston, the perennial source of ambrosia, etc.¹⁰ Behind this [monastery], in the [hermitage] called Yan dgun below the lion-like rock (*brag sen ge 'dra ba*) [i.e. *Señ ge brag*] ¹¹ there is a large number of marvelous [objects], such as the chair on which rJe Rin po c'e (Tsoñ k'a pa) composed the *Lam rim*.¹² Near the monastery, on the P'a boñ t'an (αRorky Plateau),¹³ there is the palace of the mK'a' 'gro mu (Dakṣi) gSañ ba ye śes,¹⁴ it is prophesied that by walking round it to the left ¹⁵ while muttering the magic formula (*mantra*) of bDe mc'og (Śaṃvara), one will be reborn in the O rgyan s. 3. (Uḍḍiyāna) region,¹⁶ etc.

The temple called nCom lha k'an gñon ¹⁷ was built by the lord (*dpon po*) Mi dhan ¹⁸ in a conspicuous point (*me btsa*¹⁹) of a central place.

The at gSer gliñ rgod ts'an ²⁰ there is a meditation cell, which was the abode of sTag luñ pa Sañs rgyas yar byon,²¹ etc.

At dPal sTag luñ t'an ²² there are, scattered every where, an incalculable number of symbols of the three planes.²³ Foremost among them is a talking statue ²⁴ in the cell of sTag lun t'an pa Rin po c'e ²⁵ In the upper storey

of the chapel there are many marvellous things, such as the hairs of 'Brom ston which continue to grow, etc.

* * *

Then, having crossed the C^cag pass,²⁸ one enters the 'P^can yul [valley]²⁹ in dBu ru, the great country of origin of the bKa' gdams pa doctrine. Although there is here an incalculable number of residences of dge ba'i bśes gñen (*kalyāṇamūra*) such as sNe'u zur pa,³⁰ Po to ba,³¹ P^cu c'un ba³² etc., some of them are difficult to find, even if one goes in the innermost part of the mountains. Generally there is nothing but the empty site

At Śa ra 'bum pa,³³ residence of the widely famous dge ba'i bśes gñen Śa ra ba,³⁴ there are many blessing-bestowing stūpas (*mc'od rten*),³⁵ and at Glan t^can, residence of Glan t^can ba rDo rje seṅ ge, there are blessing-bestowing holy images, such as a talking image of sGrol ma (Tāra). etc

At dPal Nalendra,³⁶ residence of the Kun mk^cyen (α All-knowing α) Roṅ ston c'en po,³⁷ the relics of Roṅ ston transformed into a treasury of jewels are shown. There are [also] the assembly hall, the Palace of the Eighteen (bCo bgyad hla braṅ),³⁸ the sleeping room [of Roṅ ston] and several blessing-bestowing symbols of the three planes. There is also the chair of Roṅ ston, etc.³⁹

Then, having crossed the sGo⁴⁰ pass, [one arrives at] Lha klan (Lhasa).⁴¹ In the sPrul pa'i gtsang lag k^can⁴² there are [the statues of] Jo bo,⁴³ which is like the Cintāmaṇi jewel, T^cuge rje c'en po (Mahakarupika) Raṅ byon lha ldan,⁴⁴ Byams pa (Mañjreya) C'os 'kor ma,⁴⁵ sGrol ma

(Tārā) Dar len ma;⁴² [together they are called] the « Four gods from whom light issues ». [All these images are placed] above, below and in the middle of the temple;⁴³ and in [the temple itself] together with its enclosure there is an immense quantity of symbols of the three planes, as [it can be seen] in the list (*dkar c'ag*) composed by the Fifth Dalai-Lama (rGyal dbaṅ lña pa Rin po c'e).⁴⁴

44. [There is the statue of] Jo bo Mi bskyod rdo rje (Akṣobhyavajra)⁴⁵ in the Ra mo c'e.⁴⁶

In the Potala,⁴⁷ the palace of sPyan ras gzigs (Avalokiteśvara), one may visit from above, from below and in the middle the golden reliquary (*gser gduñ*)⁴⁸ of the Fifth Dalai-Lama, [called] « Unique ornament of the World » ('Dsam glñ rgyan geig). Particularly, there are many marvellous things, such as, in front of the door of the tomb (*bum sgo*).⁴⁹ a tusk of the Master when he took rebirth as an elephant,⁵⁰ also the golden reliquaries of baKal hzañ rgya mts'o, 'Jam dpal rgya mts'o, Luñ rtogs rgya mts'o, Ts'ul k'rim rgya mts'o, mK'as grub rgya mts'o.⁵¹ In the chapel where is [the image of] Jo bo Lokēśvara,⁵² there is also a statue of rJe btsun Grags pa⁵³ called mDse t'od ma («with a leper skull»), the terracotta statue of K'a c'e Paṇ c'en,⁵⁴ the image of T'añ rgyal⁵⁵ called 'Ja' ts'on ma («with the rainbow»), the footprints of O rgyan Rin po c'e⁵⁶ on the summit of the Guñ t'añ pass,⁵⁷ and a great number of other extraordinary esoteric images. Below, there are the sleeping cave⁵⁸ of the C'os rgyal (Religious King) Sroñ btsan sgam po and, besides, the chapels decorated in relief (*blos sloñ k'an*)⁵⁹ of the Dus 'k'or (Kālacakra) and of the gSañ 'dus (Guhya-samaja) and an endless number of other chapels. Generally people are not allowed to see them.⁶⁰

On the ICags po ri,⁶⁰ the hill sacred to P'yag na rdo rje t. 46 (Vajrapāṇi), there are several blessing-bestowing sacred symbols, such as the coral [statue of] Ts'o dpag mrd (Amitāyus) caused to be made by the great Siddha (Grub c'en) T'an ston rgyal po, the mother-of-pearl [statue of] T'ugs rje c'en po (Mahākaraṇika, Avalokiteśvara) and the turquoise (statue of) sGrol ma Tarā.⁶¹

Then there is the sleeping cave of the C'os rgyal Sroñ btsan sgain po, called Brag lha klu p'ug.⁶² In that place, where later 'P'ags pa lCe sgom⁶³ obtained the mystic realization (*siddhi*) of T'ugs rje c'en po, there are also several symbols of the three planes.

Behind the Potala there is also the hill sacred to 'Jam dbyaṅs (Mañjughoṣa), called Boñ ba ri.⁶⁴ The chapel which is on its summit is the chapel of Ge sar.⁶⁵

In other places such as Kun bde glin,⁶⁶ bsTan rgyas glin,⁶⁷ Ts'o smon glin,⁶⁸ h'Zi sde,⁶⁹ dMar ru old and new,⁷⁰ etc., there are several sacred symbols of the three planes; and on the four cardinal points (of Lhasa?) are the stone images of the Rigs gsum mgon po,⁷¹ famous on account of their having been set up at the time of the C'os rgyal.⁷²

On the opposite side [of the river, in front] of Lhasa, there is Grib Ts'e mc'og glin,⁷³ residence of K'a c'en Ye t. 51
ées rgya mts'o.⁷⁴

* * *

Near Lhasa there is the great monastery of 'Bras spuṅs,⁷⁵ divided into four colleges; [there] and in the great assembly hall an enormous quantity of symbols of the three planes is found. [Among them] the foremost is an image of 'Jigs byed (Bhairava),⁷⁶ famous because the marvellous

relics of the Rwa Lotsawa ⁷⁴ are inside it. In the dGa' ldan p'o brañ ⁷⁵ is the talking [image of] sGrol ma, the protecting deity of Jo bo rje (Atiśa), other very remarkable sacred images and the little sleeping cell of 'Jam dbyaṅs c'os rje ⁷⁶ of 'Bras spuṅs. In the printing house there are many printing blocks, such as those of the opera omnia (*gsun 'bum*) of rJe Rin po c'e (Tsoṅ k'a pa) and of the first and second Dalai-Lamas ⁷⁷

* * *

To the north of Lhasa lies Se ra, ⁷⁸ divided into two colleges, there and in the great assembly hall ⁷⁹ is an endless number of sacred symbols of the three planes. Foremost among them being also the chief sacred image of the Byes pa college, is the dagger of Grub t'ob 'Dar 'p'yar. ⁸⁰ There is also a talking statue of the esoteric form of rTa mgrin (Hayagrīva) in its terrifying aspect, ⁸¹ etc. Generally speaking, the three great monasteries of Se [ra], 'Bras [spuṅs] and dGa' [ldan], which along with bKra śis lhun po are called
 * 3-6 & the four great monasteries ⁸², are very clearly described, together with the upper and lower Tantric schools (rGyud stod smad), in the very detailed list composed by P'ur bu leogs byams pa ⁸³

In the lower part of the valley near Se ra, at P'a bon k'a, ⁸⁴ a spot where the C'os skyoṅ Sroṅ ntsan sgam po meditated, there are many meditation caves and blessing-bestowing sacred symbols of the three planes. This place is famous as the second Devīkoṭa ⁸⁵ among the 24 holy places. Besides, there are very numerous hermitages, such as dGe 'p'el ri k'rod ⁸⁶ of 'Bras spuṅs, sGrub k'aṅ rtse ⁸⁷ of Se ra,

P'ur bu leog,⁸⁹ mK'ar rdo ri k'rod,⁹¹ C'u bzan ri k'rod,⁹² Brag ri⁹³ old and new, etc

. * * *

Going on upstream from Lhasa, to the north of the gTsan po⁹⁴ [lies] Brag yer pa.⁹⁵ In the Zla ba p'ug cave,⁹⁶ there is a statue (*sku ts'ab*) of O rgyan Rin po t'e and many self-originated [images]. Then there are] rDo rje p'ug, Dril bu p'ug, and the mountain cave of the eighty siddhas of Yer pa.⁹⁷ In the main temple, on the plate of the offerings to the Jo bo, there is a picture painted with blood from the nose of Jo bo rje. There is also the blessing-bestowing chapel of the Sixteen Arhats,⁹⁸ etc

f 54

At 'Brom stod,¹⁰⁰ in the sleeping cave of gÑan Lot-sawa¹⁰¹ there is an excellent image of mGon po zal.¹⁰²

Going on to the south of the gTsan po¹⁰³ there is the residence of Bla ma Zan.¹⁰⁴ called Ts'a'l guñ t'ān.¹⁰⁵ It contains a great stupa, a cell of the terrific deities (*mgon k'an*) dedicated to mGon po P'yag bzī pa,¹⁰⁶ and many other sacred symbols of the three planes

Then, going upwards, at dGe ldan rNam par rgyal ba'i gñā¹⁰⁷ in 'Brog there are countless symbols of the planes, foremost among which the globe-shaped relics of rJe Rin po t'e;¹⁰⁸ and also on the encircling path outside [the monastery] numerous self-originated [objects] can be shown¹⁰⁹

Going upwards from here, there are numerous holy places and images, such as [the place of] the C'os skyon Ts'āns pa Dun t'od can¹¹⁰ of La mo;¹¹¹ K'ri k'an in

rGya ma; ¹¹³ sKa ts' al in Mal gro; ¹¹⁴ Žwa'i lha k' an ¹¹⁵ in dBu ru; ¹¹⁶ Bri guñ rdson gaar; Yan ri dgon; ¹¹⁷ Bri guñ t' il, ¹¹⁸ as far as Ti egrom in gŽo stod ¹¹⁹ Five or six days are needed for their visit.

On the other side of dGa ldan, to the north of the ¹²⁰ gTsan po, there is Lo, the residence of the Sems dpa' c'en po, ¹²¹ etc.

* * *

From dGa' ldan, crossing a pass, ¹²² one arrives at g-Ya' ma luñ ¹²³ in the bSam yas region. the meditating place of the great Lotsawa Vairocana. ¹²⁴ Here his meditation cave, images of O rgyan (Padmasambhava), life-giving water etc., are found.

From here, having passed sŋas mgo ¹²⁵ and going downwards, behind bSam yas, at Brag dmar mGrin k'zan ¹²⁶ which is the birth place of king K'ri sron [Ide brtsan], there are temples and sacred symbols built anew with most pure materials.

In the C'os 'k'or c'en po of bSam yas ¹²⁷ there is the cupola (dbu rtse) with three storeys, ¹²⁸ the Gliñ bži ¹²⁹ and the Gliñ p'ran, ¹³⁰ the temple of the upper and lower Yakṣas, ¹³¹ the dPe har lrog, ¹³² the four stūpas ¹³³ and behind them the three Jo mo gliñ, ¹³⁴ etc. A description of them is found in the well-ordered general list contained in the *Padma bka' c'an* ¹³⁵ The principal sacred symbol is the Jo ho Byaṇ c'ub c'en po (Mahabodhi) in the lower storey of the dBu rtse. ¹³⁶ In front, to the right and left, there are two Buddhas, symbols of the protecting deity of the C'os rgyal Mes ag ts'oms ran, ¹³⁷ and a round cup made of a human skull,

which belonged to the mK'an c'en Bodhisattva.¹⁸⁶ In the fortress (bSam yas rdson) there is an image discovered in 7- a treasure (gter) by mNa' bdag Nañ Rin po c'e,¹⁸⁷ which is the most important of all the images of Slob dpon Gu ru mTsa'o skyes rdo' rje,¹⁸⁸ his miraculous footprints from the Guñ t'an pass,¹⁸⁹ etc. On the summit of the Has po ri¹⁹⁰ is the Lha bsan k'an.¹⁹¹ The rTa mgrin glü (temple of Hayagriva)¹⁹² is the principal among the glü of bSam yas. The chief objects there are the images of "P'ags pa Sems ñid ñal beo¹⁹³ and Jo mo sGrol ma (Tārā), and numerous images and liturgical texts of rTa mgrin according to the method of the *Mayāñala*,¹⁹⁴ etc.

* * *

At mC'ims p'u¹⁹⁵ of bSam yas, in the mystical centre of the place, [there is] Brag dmar ke'u ts'an.¹⁹⁶ Here is an image of O rgyan Rin po c'e (Padmasambhava) called Bye ma a kron,¹⁹⁷ the personal work of Vairocana¹⁹⁸ and of T'a mi mGon brtson;¹⁹⁹ [there is also] a Prajñāparamitā ('Bum),²⁰⁰ protecting deity of K'ri eron lde'u brtsan, and other blessing-bestowing symbols of the three planes. On the ceiling of a meditation cave is the *mañḍala* of the Eight Precepts²⁰¹ and other self-originated figures. In front are the marks left by the body of princess Padma gsal,²⁰² and 7-6 above it the meditation cave of Vairocana. On the upper part (dbu rtse) of this [cave] there is the so-called Blon c'en gur dkar p'ug,²⁰³ which was the meditation cave of O rgyan Rin po c'e and of his disciples, 25 in all²⁰⁴. One day is enough for making the tour [of these places]. Beneath Brag dmar ke'u ts'an are the dwelling cave of mT'so

rgyal ³³ and the meditation cave of the C^os rgyal (K^cri sroñ lde brtsan), known as upper and lower Ñaṅ p^cug;³⁴ the Klu 'dul k^cyuñ c^cen p^cug;³⁵ the reliquary (gdun 'bum) of Kun mk^cyen Klon c^cen pa ³⁶ and, near the hermitage (dben rtso), the cave where rGyal ba me^cog dbyañs ³⁷ realized his experience of rTa mgrin, etc.

* * *

Generally speaking, this region of hSam yas is known as the northern part of g-Yu ru.³⁸

Progressing along the g'Tsan po, [one finds] the stūpa of Zur mk^car rdo ³⁹ with most wonderful images of the Five Mystical Families (Rigs lña).

Then in the lower part of sGrags ⁴⁰ there is the a life-power lake n (bla mts^co) ⁴¹ which was the birth place of Ye šes mts^co rgyal.⁴²

In the palace of gŠin rje rol pa ⁴³ at Yoñs rdson,⁴⁴ which is the chief place in the interior of sGrags, the main meditation caves are sTeñ šod ⁴⁵ and gNas sgo gsar pu.⁴⁶ There are also many other [shrines] such as Ñar p^cug.⁴⁷ which is the meditation place of Grub c^cen Me loñ rdo rje,⁴⁸ rDson k^cam p^cug,⁴⁹ which is a meditation cave of O rgyan Run po c^ce; mk^car c^cen,⁵⁰ etc.

The lower part of sGrags is called sGrags Groñ mo c^ce;⁵¹ it is the birth region of gNubs c^cen Sañs rgyae ye šes.⁵²

From the lower part of sGrags going upstream along the g'Tsan po, one finds in succession T^cub bstan rDo rje brag.⁵³ Close to it is the meditation place of Gññ ras,⁵⁴ called sNa p^cu c^coe luñ.⁵⁵

Still going upwards from rDo rje brag, inside a valley slightly below the Yar stod brag ¹⁸⁸ pass [there is] the rMor monastery, ¹⁸⁹ the residence of rMor c'en. ¹⁹⁰

In the upper part of the Yar stod brag pass there is the place known as Drañ sroñ Srin po ri, ¹⁹¹ the residence of Pañḍita Vilbhūti. ¹⁹² Today it is a village of laymen. But still inside a chapel there is a statue of Śaṃvara, which formerly was in the heavenly regions, now and then it utters voices and bestows great blessings.

* * *

In the upper part of Glo bo don steñ. ¹⁹³ which is a ¹⁹⁴ valley behind mCims p'u of bSam yas, there is a blessing-bestowing stūpa called bKra éis 'od 'bar. ¹⁹⁵

Going down from here, in the valleys of rDo ¹⁹⁶ and of 'On ¹⁹⁷ etc., there is bKra éis rdo k'a, ¹⁹⁸ a place of residence of rJe Rin po c'e, and the chapel of 'On, called Ke ru, ¹⁹⁹ built in the times of K'i n aroñ [lde brtsan]; the stūpa dKar c'uñ; ²⁰⁰ C'os sdīns, ²⁰¹ the residence of rGyal sras Rin po c'e; ²⁰² 'On p'u sTag ts'añ, ²⁰³ etc. Two or three days are needed for visiting them.

Going downward from here, on the route there are m'Na' ris Dwags po Grwa ts'añ. ²⁰⁴ and the great place of widespread fame, residence of 'Gro mgon P'ag mo gru pa, ²⁰⁵ called gDan sa mt'il. ²⁰⁶ In general, here are countless sacred symbols of the three planes; and in particular, the foremost of them is a statue called Byi sa ma, ²⁰⁷ which speaks and bestows blessings, and is found in the mud hut of P'ag mo gru.

Below it lies Zañs ri mk'ar dmar. ²⁰⁸ the residence

f. 92. of Ma geig lab sgron ma,²⁰⁹ where a talking statue of Ma geig²⁰⁹ with her sons is found.

Then, at two or three marching stages to the east, in the region of 'Ol k'a sTag rtse²⁰⁰ there is the Mantreya of rDsañ p'yi,²⁰¹ 'Gal p'ug²⁰² which was a meditation place of O rgyan Rin po c'e, and very numerous places where rJe Rin po c'e (Tson k'a pa) meditated.

Then in the Dwags po²⁰³ region there are several important places, such as Dwags la sgam po,²⁰⁴ K'ra mo brag,²⁰⁵ etc.

At the border between 'Ol k'a and Dwags po lies rGyal me tog t'an,²⁰⁶ a residence of rGyal ba dGe 'dun rgya mts'o, and at the top [of the valley] the æ life-power lake » (bla mts'o) of dMag zor ma²⁰⁷ where different sorts of apparitions can be seen, and many other places.

At the frontier of the territory of Dwags po, there are the three regions of Nañ [po],²⁰⁸ Loñ [po]²⁰⁹ and Koñ [po].²¹⁰ Then there is in close sequence sPo bo.²¹¹ The borders of sPo bo are said to touch Glo.²¹² To the east of sPo [bo] and Koñ [po] lies K'yuñ po,²¹³ and then Ri bo c'e,²¹⁴ Nañ c'en,²¹⁵ etc., in succession

* * *

f. 94 From Zañs ri mk'ar dmar crossing the river by boat one arrives at rTse t'an.²¹⁶ There are some monasteries, and one can visit remarkable things, such as the T'ub pa gaer glin ma,²¹⁷ i.e. the cave which serves as assembly hall for the lNa mc'od pa,²¹⁸ etc.

In a mountain gorge of rTse t'an lies the famous bSam gtan glin,²¹⁹ formerly a meditation place of Bla ma Dam

pa bSod nams rgyal mts'an,²²⁰ of Yar luñ pa Señ ge rgyal mts'an,²²¹ of mK'an c'en bSod nams rgyal mc'og²²² etc., depositories of the Sa skya pa tradition. There is also a blessing-bestowing image of mGon po,²²³ etc

The mountain behind rTse t'an is called Zo dan gans po ri,²²⁴ said to have been the meditation place of sPreI sgom Byañ c'ub sems dpa',²²⁵ an incarnation of Avalokiteśvara, and many other places of pilgrimage.

Slightly above rTse t'an lies sNe gdon Kun bzän rtse;²²⁶ it is the empty site of the former castle of the sDe srid Paḡ mo gru pa,²²⁷ lord of most of the districts (k'ri skor) of Tibet. At sNe gdon rTse ts'ogs pa,²²⁸ which is at the foot of this castle, there is the talking terracotta statue of K'a c'e Paḡ c'en,²²⁹ a painted image of sGrol dkar²³⁰ ruined by fire, Indian manuscripts of the *Prajñā-paramitā*, and many remarkable sacred symbols.

Generally speaking, the so-called « four communities » (ts'ogs sde) of K'a c'e Paḡ c'en are sNe'u gdon rTse ts'ogs pa, Grwa p'yi Ts'on 'dus ts'ogs pa, Grwa nañ rGyal gññ ts'ogs pa and gTsan C'os luñ ts'ogs pa.²³¹ It is said that among the sacred symbols existing in all these monasteries there are remarkable objects, such as the clay statue of the Paḡ c'en, his alms bowl etc.

* * *

Of the so-called three stūpas and three sacred places of Yar klun,²³² the three sacred places are K'ra 'brug, Šel brag,²³³ and the third, although said by some to be Ras c'un p'ug,²³⁴ is generally accepted and recognized as Yum bu gla sgañ.²³⁵ The three stūpas are those known by the names of

rTag spyan 'bum pa, dGon t'an 'bum pa and Ts'e c'u 'bum pa.²³⁸

If one marches from rTse t'an straight to the interior of Yar klun, [one finds] K'ra 'brug²³⁷ in the noble g-Yu ru. Here, in the main temple bKra śis byams sñoms,²³⁸ the most important images are: a stone statue of the rGyal ba rigs lna (the Pañca Tathagata),²³⁹ which the C'os rgyal Sroñ btsan agam po fetched from Zo dan gañs po ri; a sGrol ma in the act of eating,²⁴⁰ a mañi [wall] marked by the Six Syllables [of the Om mañi padme hūṃ formula] etc.; several sorts of chapels; and outside [the temple] there is a stūpa called dBu lña ma²⁴¹ which purifies sins; and other blessing-bestowing [objects]. Near the K'ra 'brug temple is the rNam rgyal lha k'an,²⁴² which is the place where rJe Run po c'e received ordination.

Going up the valley from K'ra 'brug, there lies the place called « The Preaching Chair of Sa skya Paṇḍita »,²⁴³ and in the Yum bu bla mk'ar,²⁴⁴ which was the palace of the C'os rgyal T'o t'o ri gñan btsan,²⁴⁵ there is the Jo bo Nor bu bsam 'p'el²⁴⁶ and the protecting deity gñan po gsañ ba,²⁴⁷ etc.

Then in the Lha k'an gñan ru²⁴⁸ there is a most remarkable image of sMan pa'i rgyal po (Bhaisajyaguru)²⁴⁹ discovered in a treasure. The rTag spyan 'bum pa²⁵⁰ was made by order of dGe bées sKor c'en²⁵¹ of the bKa' gdams pa sect and is famous because it contains the left eye of the Bodhisattva rTag tu ñu.²⁵²

Above this place is the spot where 'Broḡ mñ dPal gyi ye śes²⁵³ realized his experience of Ma mo;²⁵⁴ it is called Yar lha sam po Gañs kyi ra ba.²⁵⁵

Generally speaking, behind Yar klun in upper and lower

Lho k'a²⁵⁵ he E yul,²⁶⁰ where knowledge (rig pa) arose, gÑal,²⁵⁸ Lo ro,²⁵⁹ Gro ðul²⁶⁰ and Byar.²⁶¹ Then in due order come Tsa ri²⁶² etc., and then one arrives in Koñ po.

Descending from the above-mentioned rTag spyan 'bum pa, there are bKra ðis c'os sde,²⁶³ the residence of mT'u stobs kyi dñan p'yug gZon nu blo gros;²⁶⁴ and Ras c'un p'ug,²⁶⁵ the residence of gTsan smyon Heruka,²⁶⁶ an incarnation of Ras c'un pa,²⁶⁷ etc. Numerous sacred symbols of the three planes are found in these places.

Then there are the stupas called dGum t'añ 'Bum mo c'e,²⁶⁸ Sri gcod 'bum pa²⁶⁹ and Ne ts'o 'bum pa.²⁷⁰

On the mountain range to the north [lies] the great meditation place known by the name of Šel gyi brag p'ug²⁷¹ of Yar kluñ. At the centre of the meditation cave are a talking image of O rgyan and numerous self-created objects f. 11-b
Below it there is the mTs'an brgyad lha k'añ.²⁷² In the gNas mt'il bla bran²⁷³ there is an image of O rgyan Rin po c'e, his monastic robe resplendent like the sun, his staff and some other sacred symbols. At the mouth of the P'yag 'is'al²⁷⁴ pass there is a most remarkable cemetery together with a stupa. Elsewhere in the neighbourhood there is the secret cave of mTs'o rgyal;²⁷⁵ and behind it, to the left, there is Padma ðel p'ug,²⁷⁶ famous as the place where O rgyan gluñ pa²⁷⁷ found a treasure; and other places. But they are distant.

At the end of the descent from Šel brag there is bTsan t'añ g-yu yi lha k'añ,²⁷⁸ founded by queen Nan ts'ul byañ c'ub,²⁷⁹ the mother of K'ri sroñ [lde brtsan]; and close to it is Cog ro Ts'e c'u 'bum pa,²⁸⁰ from which life-giving water (ts'e c'u) really issues on the fifteenth day of the month (i.e. at full moon).

Behind it, on the summit of the hill called bTsan t'an Lha ri sgo bži,²⁸¹ is the place where the first C'os rgyal (Religious king) of Tibet, gÑa' k'ri btsan po,²⁸² came down from heaven.

Progressing from the above-mentioned Guñ t'an 'bum t. 12. pa in the direction of 'P'yons rgyas,²⁸³ there are the sPa for monastery²⁸⁴ which was the residence of Vairocana,²⁸⁵ the meditation cave Rog pa rtsa,²⁸⁶ etc. Visitors are rare because these places, although situated on the route, are unknown to everybody.

On the route which leads upwards from here, at Sol nag T'an po c'e,²⁸⁷ which was the residence of the dge ba'i bñes gñen (*kalyāṇamitra*) K'u ston brTson 'grus g-yun druñ,²⁸⁸ there are numerous ancient sacred symbols, such as a black Prajñāpāramitā called Zil pa can (« Splendid »), etc.; and in the sleeping cave of Jo bo rje (Atiśa) a blessing-bestowing image of him.

In the religious school of Ri bo hde c'en²⁸⁹ in 'P'yons rgyas, founded by Blo gros dpul bzañ,²⁹⁰ who had perfectly understood the *Prajñapāramita* in 20,000 *ślokas* (ñi k'ri) and who was a disciple of mK'as grub dGe legs dpul bzañ,²⁹¹ there are numerous blessing-bestowing symbols of the three planes.

Near this school there is the castle of 'P'yiñ pa sTag rtsa,²⁹² which was formerly the palace of the famous sde pa of 'P'yons rgyas²⁹³ descending from a family of Za hor,²⁹⁴ and was the place where later the Fifth Dalai-Lama was born. Slightly above this, there is a bas-relief image of

the corpse of the C'os rgyal Sron btsan sgam po, it is called f. 12b Bañ so dmar po (a Red Tomb »).¹⁰⁰ The tomb itself is in the shape of an earth mound. Above it are the chapel built by Nāñ sMan luñ pa.¹⁰¹ and some great blessing-bestowing symbols of the three planes.

In the upper part of the Dun mk'ar valley.¹⁰² which is near this place, lies Ts'e rin ljon,¹⁰³ the residence of Kun mk'yen 'Jigs med gliñ pa,¹⁰⁴ where are a stūpa containing the pill-shaped relics of the Kun mk'yen, and remarkable symbols of the three planes.

Slightly above the tomb of Sron btsan sgam po in 'P'yoñs rgyas, lies 'P'yoñs rgyas dPal ri,¹⁰⁵ the residence of the 'P'reñ po gTer c'en Ses rab 'od zer,¹⁰⁶ an incarnation of Vairocana. Although formerly this was the most important college of the rñiñ ma pa sect, being called rDor smun dPal ri,¹⁰⁷ nowadays the name is nothing but simply Dpal ri dgon. There are the image of Guru Rin po c'e (Padmasambhava) and other great blessing-bestowing symbols of the three planes.

Generally speaking, in this direction lies the sPyan g-yas¹⁰⁸ valley; here is the sPyan g-yas Lha k'añ,¹⁰⁹ where the 'Gos Lotsawa gZon nu dpal¹¹⁰ went to school, f. 13a and besides there are many side-valleys (*luñ lag*), such as 'P'yoñs,¹¹¹ P'u luñ,¹¹² etc.

The exact description of the above-mentioned places, like bSam yas, rTa mgrin gliñ, the image with the foot marks of mTs'o skyes rdo rje, mC'ims p'u, the stupa bKra śis 'od 'bar, the tomb of Sron btsan [sgam po] in 'P'yoñs rgyas, dPal ri, Ts'e rin ljon, etc., is to be found in the gTam ts'ogs of mK'yen brtse Rin po c'e.¹¹³ Besides, in the gTam ts'ogs we find also the description of Ti sgro in gZa

stod, Zwa'i lha k'an in dBu ru, dKar po zañs²¹⁹ in Lho mon etc.

* * *

Travelling from rTse t'an to the south of the gTsañ po, [this region] in general is called the southern part of dBu ru.

And thus, progressing upstream along the course of the gTsañ po, one finds first the famous Bya sa Lha k'an²²⁰ with the great image of rNam snañ (Vairocana) made by order of the C'os rgyal dPal 'k'or btsan²²¹.

Then in succession, in the upper part of Byin²²² there is Byin mda 'O dkar brag,²²³ a meditation place of O rgyan Rin po c'e.

In the lower part of Grwa p'yi,²²⁴ in a monastery called Ts'ön 'dus ts'ogs pa²²⁵ there are many important sacred symbols, such as a clay statue of [K'a c'e] Pañ c'en,²²⁶ the heart of mK'as grub K'yuñ po rNal 'byor²²⁷ transformed into a great number of particles (*dhatu*), etc.

In the upper part of that [valley], both in the college and in the palace of O rgyan sMin grol glin,²²⁸ there are numerous chapels and most pure blessing-bestowing symbols of the three planes; and the chief object is the relics of gTer c'en Rin po c'e,²²⁹ etc.

In a place reached by going upstream from Ts'ön 'dus ts'ogs pa along the course of the gTsañ po, in the lower part of the Grwa nañ valley, there is Grwa nañ,²³⁰ the residence of the gTer ston Grwa pa mNon śas.²³¹ Then in succession comes the sKu 'bum mT'ön grol c'en mo,²³² which was the residence of Pañ c'en Byams pa glin pa;²³³ many chapels,

most pure in substance, are found in it. Nearby are Yar rje Lha k'an,³²⁴ which was the birth place of Kun mk'yen Klon c'en pa³²⁵ and the residence of O rgyan ghn pa;³²⁶ brGyad gliñ ts'ogs pa³²⁷ of Grwa nañ; g-Yu agan brag³²⁸ of Grwa; Dar rgyas c'os ghn,³²⁹ the ancient seat of sMin ghn;³³⁰ Grwa sdins po c'e³³¹ of the 'Brug pa sect; etc.

Going upstream from here along the course of the gTsañ po, in the upper part of rNam rab³³² there is Dwags po Grwa ts'an³³³ of the Sa skya pa sect. Near to it, at gZuñ sPre ñan,³³⁴ the residence of rÑog C'os sku rdo rje,³³⁵ there is a stūpa containing the relics of Mar pa Lotsawa,³³⁶ a talking [image of] Lha mo bDud gsol ma,³³⁷ the meeting place of Mi la [ras pa]³³⁸ and rÑog ston,³³⁹ the place where rÑog ston ascended to heaven, etc

Going upstream from here along the course of the gTsañ po. [one finds] successively T'ub bstan Ra ba smad³⁴⁰ and a small Sa skya pa monastery called gDun p'ud c'os 'k'or;³⁴¹ then the residence of rDo rje gdan pa Kun dga' rnam rgyal,³⁴² i.e. Goñ dkar C'os grwa.³⁴³ which has a perfect arrangement of hermitages and colleges. In the main chapel inside the great assembly hall there are remarkable [objects], such as an image of Śākyamuni [painted or engraved] on the skull [which served as] ritual cup to Pañḍita Gayadhara.³⁴⁴ In this monastery there is also the realization and the cult (*sgrub mc'od*: *sādhana* and *pūja*) of about 45 *mandalas* belonging to the four classes of Tantras³⁴⁵

Upwards from this place is the bDe c'en c'os 'k'or³⁴⁶ of the 'Brug pa sect, etc.

Having passed through the Yar klun region, one arrives in Lho brag.³⁴⁷ Crossing over from the region above Ri bo bde c'en in 'P'yoñs rgyas, [one arrives] at the great village called lCag rtse Gri gu.³⁴⁸ with an old temple inside which there is a blessing-bestowing [image of] Jo bo.³⁴⁹

Then in succession, after having passed Byañ t'an³⁵⁰ one arrives first of all in the eastern part of Lho brag. There lies sMra bu lcogs,³⁵¹ the residence of mNa' bdag Ñaṅ,³⁵² where are some blessing-bestowing objects, such as an image of the Rigs gsum mgon po.³⁵³ Under it, in the home fire (gzis ka) of Bla ma mNa' bdag pa [Ñaṅ], numerous sacred symbols are said to be found, such as the original manuscript of the chief book (bla dpe) of the C'os rgyal, which is a part of the bKa' brgyad bde glegs 'dus pa.³⁵⁴

Then in succession there are gNas gzi Ži k'ro lha k'an,³⁵⁵ which is the seat of the descendants of Gu ru C'os t 15• dhan,³⁵⁶ Brag srin mo sbar rjes,³⁵⁷ which is the place where mNa' bdag Ñaṅ discovered a treasure, Ban pa T'ig p'yi³⁵⁸ and sGro ba dgon,³⁵⁹ the residences of Lho brag P'ag rdor pa Nam mk'a' rgyal mts'an.³⁶⁰ At Ban pa Drug ral lha k'an,³⁶¹ founded by gTer ston mC'og ldan mgon po,³⁶² there is a very large image of the Sloh dpon Rin po c'e (Padmasambhava).

Coming from a valley between Ban pa and mk'ar c'u,³⁶³ after having crossed a snowy pass,³⁶⁴ at the head of the Mon Ku ru valley³⁶⁵ there is the remarkable place called Ne rin Sen ge rdañ gsum³⁶⁶ in Mon k'a,³⁶⁷ where the ceremony of the p'ur pa [according to the method] of O rgyan Rin po c'e³⁶⁸ is performed. But it is impossible to cross

over except in the middle of summer. Going down from Sen ge rdson, after having passed Rol mo sdiñs²⁷⁰ in sBas yul²⁷⁰ and other places, one arrives at Mon gyi mt'ul.²⁷¹

Below mK'ar c'u' in Lho brag there is a temple intended for the conversion of the frontier people, called Lho brag Lha k'an,²⁷² here are some blessing bestowing symbols, foremost among which a statue of rNam par snan mdsad (Vairocana) etc. In that place mñā' bdag ñāñ²⁷³ f 15-b extracted from a treasure the text of the bKa' brgyad bde gsegs²⁷⁴ dus pa.²⁷⁵

Then at mK'ar c'u'²⁷⁶ itself there is the dPal gyi p'ug riñ.²⁷⁷ the place where gNubs Nam mk'a'i sñin po²⁷⁸ obtained complete realization. There is also the remarkable cave where O rgyan Rin po t'e meditated, called mK'ar c'u' lCags p'ur can,²⁷⁹ this is the place where Gu ru C'os dbar²⁸⁰ discovered a treasure. Close to it is the place called Lha mo mk'ar c'en, which is said to be Devikota,²⁸¹ one of the 24 sacred places. It is a most remarkable shrine, dedicated to bDe mc'og (Śaṃvara)

Below Lho brag Lha k'an, on the hill facing the bridge, there is the place called Ts'e lam dPal gyi ri.²⁸² with a meditation cave of O rgyan, a spring of life-water, etc.

At about two day of marching from here lie the residences of rJe Mar pa:²⁸³ Sras mk'ar dgu t'og²⁸⁴ and Lho Gro bo luñ²⁸⁵. Here are the separate sleeping rooms of Mar pa and bDag med ma,²⁸⁶ lTag gñā' luñ batan p'ug²⁸⁷ which was the meditation place of Mi la ras pa,²⁸⁸ and other remarkable meditation places. f 16-a

Then in succession, at sGrub mts'o Padma glin²⁸⁹ there are some most holy symbols, such as an image of P'yag

rdor (Vajrapāṇi) coming from a treasure. Some count this lake among the four famous great lakes;³⁸⁰ and also the marks of the hands of Slob dpon Rin po c'e (Padmasambhava) are said to be here.³⁸¹

Having crossed the sBrum³⁸² pass, one arrives at Lha luñ³⁸³ in Western Lho brag. This was at first a residence of the bKa' rgyud pa. Today it is under the protection of a series of incarnations of the verbal plane of the descendants of Pad gluñ.³⁸⁴ There are many sacred symbols of the three planes, and among the remarkable objects there is the skull of Kun mk'yen Kloñ c'en pa³⁸⁵ and a highly miraculous heap of his relics (*dhātu*), etc.

Then at La yag Gu ru Lha k'añ,³⁸⁶ the residence of Gu ru C'os dbañ,³⁸⁷ there are many sacred objects, foremost among which a famous and miraculous image of Jo ho, discovered by C'os dbañ in a treasure.

Then in a sort of village called dGon pa Lhas ltag³⁸⁸ there are very numerous wonderful symbols, coming from the family of 'Gro mgon gTsañ pa rGya ras.³⁸⁹ In a temple called sKyi c'u Lha k'añ,³⁹⁰ intended for the conversion of the frontier people and built by the C'os rgyal Sroñ btsan sgam po, there is an image of rNam snañ (Vairocana), etc.

* * *

Then, having crossed a pass⁴⁰¹ and gone through P'u ma Byan t'añ,⁴⁰² from the Ñe ro luñ⁴⁰³ to the south of Sel mk'ar rGyal rtse⁴⁰⁴ in g-Yas ru,⁴⁰⁵ which is known as one of the two districts (*ru*) of gTsañ, one arrives at sGo bzī re t'añ⁴⁰⁶. Its neighbourhood is the birth country of g-Yu t'og Yon tan mgon po.⁴⁰⁷

In the upper part of the valley, following upstream the course of that river,⁴⁰⁸ there is the famous Rwa luñ⁴⁰⁹ of the 'Brug pa, the residence of 'Gro mgon gTsañ pa rGya ras;⁴¹⁰ there is an endless number of symbols of the three planes, foremost among which a universe-conquering (*k'amagsum zil gnon*) mask of gTsañ pa rGya ras, etc

Going down from sGo bñi, at one day's stage there is the dPal 'k'or c'os sde,⁴¹¹ built by the C'os rgyal of rGyal rtse, Rab brtan kun bzañ 'p'ags;⁴¹² it is famous for having been prophesied by the Buddha [It has] 16 colleges belonging to the three [sects] Sa [skya pa], Bu [ston pa] and dGe [lugs pa],⁴¹³ and containing numerous symbols of the three planes. Foremost among these symbols is the great Buddha in the assembly hall.⁴¹⁴ etc Inside the great stupa there is a chapel where several deities of the *Grub fabs brgya rtse*⁴¹⁵ cycle are standing. Numerous realizations and cult acts (*sadhana* and *pūja*) of the four classes of Tantra take place here.

On the other side in front of the monastery there is rTse c'en C'os sde,⁴¹⁶ the residence of the Grub c'en Kun dga' blo gros,⁴¹⁷ an incarnation of Bu ston Rin po c'e.

Through the centre of rGyal rtse passes the [river] known as Ñaṅ gSer gzuñ riñ mo.⁴¹⁸

To the south of the Ñaṅ c'u river, there is the rTsis rnas gsar,⁴¹⁹ which is counted among the temples intended for the conversion of the frontier people.⁴²⁰ In the interior there is an image of Yum c'en mo (the Great Mother).⁴²¹

To the north is sPos k'añ⁴²² in Ñaṅ stod,⁴²³ counted among the four [major] monastic communities of the dGe lugs pa. Numerous sacred symbols of the times of K'a c'e Paṅ c'en are said to be here.⁴²⁴

175 Going on from Pa rnam⁴²⁶ on the other bank of the river, one arrives at Žwa lu,⁴²⁸ the residence of Bu ston Rin po c'e.⁴²⁷ In the centre (*mt'ed*) of Žwa lu there are several sacred symbols of the three planes, such as a self-originated [image of] T'ugs rje c'en po (Avalokiteśvara),⁴²⁸ etc. At Ri sbug⁴²⁹ there are: an image of Bu ston Rin po c'e; the stūpa mT'on grol c'en mo, which was built for fulfilling the wish of (i.e. as a funeral offering for) the mother [of Bu ston]; and above all the initiation cup of Birwa pa⁴³⁰ together with its water; also some sacred objects, such as the offerings to the body of Bu ston Rin po c'e, etc; but these are [kept] under the seal of gŽis ka rtse.⁴³¹

Below the centre of Žwa lu, at rGyan guñ⁴³² in Ņañ smad,⁴³³ there is a blessing-bestowing shrine of the goddess Rañ brtan ma⁴³⁴. This is the place where C'os rje Sa [skya] Paṇ[ḍita]⁴³⁵ received ordination; there is a blessing-bestowing stone basin, which is the vessel where he washed his hair. By drinking the washing water in it, a great knowledge is said to be obtained.

Beyond a pass near Žwa lu there is the T'ar pa⁴³⁶ monastery, the residence of the T'ar pa Lotsawa.⁴³⁷ Several sacred objects are said to have existed formerly here, such as the begging bowl of K'a c'e Paṇ c'en Rin po c'e,⁴³⁸ etc.

* * *

Following the caravan route from Pa rnam, in about one day's march one arrives at gŽis ka rtse.⁴³⁹ On this stretch there is a village called Zur gSañ snags gliñ,⁴⁴⁰ which was formerly the premier monastery of the traditional teaching of the rÑin ma pa. Nowadays it is the palace where

the descendants of the Zur family ⁴⁴¹ reside. Here is the great blessing-bestowing *p'ur pa*, the symbol of the protecting deity of the earlier Bla ma Grub c'en of the Zur family. ⁴⁴²

On one side of the town of gZis ka rise lies a great tomb, enshrining the relics of 'U yug pa Rig pa'i sen ge ⁴⁴³ By circumambulating it and offering prayers, a great proficiency in logical disputation is said to be attained.

At hKra sis lhun po ⁴⁴⁴ there are the great Maitreya (Byams c'en), which is the principal image, and the relics of the Paṇ c'en Blo bzang c'os rgyan, ⁴⁴⁵ Blo bzang ye šes, ⁴⁴⁶ dPal ldan ye šes ⁴⁴⁷ and bsTan pa'i ŋi ma. ⁴⁴⁸ There are also several old blessing-bestowing objects, particularly the Maitreya of dGa' gdon, ⁴⁴⁹ the Nur sams sGrol ma, etc. [Other] ¹⁰⁻⁶ sacred symbols are the knife of rJe btsun Mi la [ras pa], ⁴⁵⁰ the robes of several ancient hKa' gdams pa, and sacred objects of various kinds. The so-called rDo ma mo'i brod pa, ⁴⁵¹ which is said to be a jewel, and other things too are here; but if one begs to see them, [an offering of] one hundred lamps and of other gifts is necessary.

Going upward from hKra sis lhun po, one finds sNar t'añ, ⁴⁵² founded by gTum ston Blo gros grags pa, ⁴⁵³ residence of the descendants of mCams ston ⁴⁵⁴ and place of origin of the hKa' gdams pa doctrine. Here in general numerous sacred symbols of the three planes are extant, and particularly a blessing-bestowing image known by the name of C'u mig sGrol ma. There are also the blocks of the edition of the hKa' 'gyur and of the bsTan 'gyur carved in the time of the lord (dpon po) P'o lha T'a'i ji, ⁴⁵⁵ and the blocks of the Jātakas of the Buddha ⁴⁵⁶ and of the t'añ ka of the Sixteen Arhats, ⁴⁵⁷ and other sacred objects, such as the

crystal staff of 'Brom ston,⁴⁶¹ and the images of many ancient bKa' gdams pa lamas, and chiefly of the incarnations of the Arhats who were the noble lamas of the sNar t'an pa.⁴⁶² etc. If one wishes to be admitted to see them, one must apply for a letter [to this effect] from bKra sis lhun po.

Behind this place lies Byan t'en ri k'rod,⁴⁶³ which is a noble meditation place of the bKa' gdams pa, and particularly of sNar t'an Saṃs rgyas sgom pa,⁴⁶⁴ and the chief holy place of dPal mgon zal.⁴⁶⁵

Near sNar t'an is C'u mig rin mo⁴⁶⁶ of g'tsañ, which formerly was reckoned in the series of the great bKa' gdams pa monasteries; it is the place where 'P'ags pa Rin po c'e⁴⁶⁷ assembled a great council. But nowadays it is a village of laymen. A chapel and some sacred symbols of the three planes may be visited.

* * *

At half-a-day's march from sNar t'an there is the monastery of Nor E wam,⁴⁶⁸ with 18 colleges under five different heads⁴⁶⁹ Here are generally speaking many sacred symbols of the three planes, and particularly inside the palace the little sleeping cell of Nor t'en.⁴⁷⁰ In the Lam zab p'ug⁴⁷¹ there are the images of the succession of teachers of the Lam 'bras,⁴⁷² some manuscripts and sealed books. Under it lies the chapel for the ordination [of the monks].⁴⁷³ In the Lam 'bras Lha k'an there are the images and relics of the series of the abbots, as well as of the succession of teachers of the Lam 'bras, beginning with the image of Nor t'en.⁴⁷⁴ In the 'Du k'an p'ug (« cave of the assembly hall »)

there are many blessing-bestowing symbols of the T'ub c'en (Mahamuni, the Buddha).⁴⁷⁵ In the T'ar rtse Bla bran⁴⁷⁶ some sacred objects may be visited, such as the famous skull from which Birwa pa⁴⁷⁷ ate, and the *vajra* of heavenly iron (meteorite) which is the symbol of the spiritual plane of mGon po,⁴⁷⁸ etc. Below the monastery there are, generally speaking, many symbols of the three planes, such as the eight stūpas of the bDe gñegs (Sugata, the Buddhas) built by Nor c'en.⁴⁷⁹

* * *

After Nor, crossing the C'ag c'ag pass, by a march of about three days one arrives at dPal Sa skya,⁴⁸⁰ belonging to Ru lag, one of the two districts (Ru lag and g-Yon ru) of gTsan. There is generally speaking an infinite number of temples and symbols of the three planes, as it appears from the list which is famous because it has been compiled by mK'an c'en Ku dga' zla 'od,⁴⁸¹ and from other texts. The chief sacred objects, famous as the four objects which are miraculous manifestations [of the deity],⁴⁸² are the following. In the dBu rtse⁴⁸³ the image of 'Jam dbyaṅs (Mañjuśrī) called gZi 'od 'bar ba (α Light spreading out »);⁴⁸⁴ in the sGo rum,⁴⁸⁵ the bSe 'bag naḡ po 'p'ur ses (α Flying black-leather image »);⁴⁸⁷ in the g-Yu mk'ar mo,⁴⁸⁸ the image of sGrol ma Sems dpa' sum brtsegs,⁴⁸⁹ which is the external symbol brought by Ba ri ba;⁴⁹⁰ and the rNam rgyal me'od rten.⁴⁹¹ Besides, to the east of the Ñin dgon bla bran⁴⁹² there is the meditation cave where Sa c'en⁴⁹³ had a vision of 'Jam dbyaṅs. Behind the Ñin dgon is the place where Slob dpon bSod naṅs rtsa mo⁴⁹⁴ ascended to heaven. In the Zabs brtan Lha k'añ⁴⁹⁵ of the Ñin dgon there is the

bas-relief image of rJe btsun Grags pa.⁴⁹⁶ Above the sGo rum there is the blessing-bestowing chair upon which rJe Sa [skya] Paṇ [c'en] composed the *Rig gter*.⁴⁹⁷ In the dBu rtsa there is an image of 'Jam dbyañs called Gar gzags ma (α Looking to all sides α),⁴⁹⁸ painted by the Sa Paṇ. In the gZi t'og Bla brañ⁴⁹⁹ there is a large number of sacred symbols of the three planes, most remarkable among which are those on the south and on the north. In its lower part there is the universe-conquering (*k'ams gsum zñ gñon*) chair of 'Pags pa Rin po c'e⁵⁰¹. In the chapel of Sriñ dgon sprul pa⁵⁰² there is a Buddha called 'Dsam ghñ g-yas bzag⁵⁰³ and symbols of the three planes in numbers surpassing the capacity of human mind, such as the Wall of Religion (*c'os brtsigs*)⁵⁰⁴ similar to accumulated rocks, there is also the conch-shell of the religion of the Buddha, called dKar mo rgyan grags.⁵⁰⁵ On the route going upstream along the K'a'u river⁵⁰⁶ there is the place called P'ru ma,⁵⁰⁷ which is the birth place of Sa c'en, there is a stupa enclosing the placenta of the time of his birth, etc. Then [one finds] in succession the mountain hermitage of K'a'u brag rdson nag po,⁵⁰⁸ a residence of mGon po žai;⁵⁰⁹ and Bya 'gyur padma 'od,⁵¹⁰ a meditation place of rJe btsun Grags pa,⁵¹¹ of the Sa [skya] Lo[tsawa] 'Jam pa'i rdo rje,⁵¹² etc. Near Sa skya is the blessing bestowing shrine of dMag zor ma,⁵¹³ called bSam ghñ,⁵¹⁴ etc

* * *

At the distance of one day's journey toward the west from Sa skya, there is the Mañ mk'ar valley⁵¹⁵

f 21. In its upper part lies C'a luñ rDo rje'i brag

rdson,⁵¹⁸ a meditation place of rJe btsun grags pa,⁵¹⁷ Ts'ar c'en⁵¹⁸ and others. Then in succession the so-called thirteen great caves may be visited, such as T'ub bstan dge 'p'el⁵¹⁹ in Mañ mk'ar, the residence of Ts'ar c'en;⁵²⁰ Myu gu luñ⁵²¹ in Mañ mk'ar, the residence of 'Brog mi Lotsawa⁵²² — this is a place where nowadays there is nobody but its keeper —; 'Od gaal zla ba p'ug,⁵²³ the sleeping cave of 'Brog mi; sGra bsgyur lo tsa p'ug,⁵²⁴ where the Sanskrit texts were translated, gSuñ ñag lam 'bras p'ug,⁵²⁵ the place in which the Lam 'bras was granted, etc. All these places are mere caves. Then in succession there is a desert spot which was the residence of the magician (*snags 'c'an*) bSod nams c'os 'p'el,⁵²⁶ etc.

In the centre of Mañ mk'ar there is a village which is said to be the birth place of the rMa Lotsawa Rin c'en mc'og.⁵²⁷

In the lower part of Mañ mk'ar lies mDar Gron mo c'e,⁵²⁸ which is held by the continuators of Ts'ar c'en Rin po c'e.⁵²⁹ Here is the blessing-bestowing tomb of Ts'ar c'en Rin po c'e. Nearby lies also Se m'kar c'uñ.⁵³⁰

At the foot of the place called Gram pa Lha rtse⁵³¹ there is the meditation cave where the 'Brog mi Lotsawa and Gayadhara met for the first time.

From here going in the direction of Yar stod⁵³² there is gCuñ Ri bo c'e,⁵³³ the residence of Grub c'en T'añ ston rgyal po.⁵³⁴

Progressing to the north on the opposite bank of the Gtsañ po, there are Byañ Nam riñ;⁵³⁵ Zañ zañ Lha brag,⁵³⁶ the place where Rig 'dzin rGod ldem⁵³⁷ discovered a treasure; Ri bo bkra' bzai;⁵³⁸ Ri kun tu gziḡs,⁵³⁹ sKya ho k'a gdon⁵⁴⁰ of the north, the place where Sa

ren ascended to heaven; and many other places; but they are far away.

Going in succession from La stod⁵⁴² upwards, there are the residences of P'a dam pa,⁵⁴³ Diñ ri Gañs dkar,⁵⁴⁴ rTeibs ri rGod ts'an,⁵⁴⁵ a meditation place of the bKa' rgyud pa in general and of rGod ts'an pa⁵⁴⁷ in particular; Guñ t'an⁵⁴⁸ in Mañ yul,⁵⁴⁹ the birth place of Mi la [ras pa];⁵⁵⁰ and Yul mo Gañs kyi ra ba.⁵⁵¹

t 22-a After sKyid groñ⁵⁵² of Mañ yul there is Bal yul (Nepal), etc.: and from northern La stod as far as the Gañs Ti se (the Kailasa) there are endless important places.

* * *

Near the above-mentioned Lha rtse there is the temple of the Gram pa⁵⁵³ country in Ru lag, the place where the Le'u bdun ma⁵⁵⁴ and other texts were found by the gTer ston bZan po grags pa⁵⁵⁵ in the temple [intended] for the conversion of the frontier people [this is] rGyañs 'bum mo c'e.⁵⁵⁶ At rGyañs yon po luñ⁵⁵⁷ there is the meditation cave of the Slob dpon (Padmasambhava).

Then in succession there was Žañ Page t'an diñ,⁵⁵⁸ the residence of Žañ ston C'os 'bar;⁵⁵⁹ but today there is nothing but the empty place.

Then comes dGa' ldan P'un ts'ogs gliñ,⁵⁶⁰ rebuilt by rJe bisun Tāranātha;⁵⁶¹ today the religious system [there followed] is that of the dGe lugs pa. In both the hills and the valley many most pure and miraculous temples, hermitages, sacred symbols of the three planes, etc., are laid out.

t 22-b In the upper part of its valley, there is a hermitage known as Jo mo nañ,⁵⁶² the residence of Kun mk'yen Dol

lu ha,⁵⁶³ here are many blessing-bestowing symbols of the three planes, such as the sKu 'bum mT'oñ grol c'en mo,⁵⁶⁴ and in general there are many meditation caves which may be visited; they are described in detail in the guide of the place composed by Taranātha.⁵⁶⁵ Close to P'un [ts'ogs] glin is the Brag ram mGon k'añ,⁵⁶⁶ which is a very famous shrine of Bek rise,⁵⁶⁷

At about one day's march from P'un ts'ogs glin there is the temple of Bo doñ e,⁵⁶⁸ founded by the dge ba'i bśes gñen (*kalyanamitra*) Mudra c'en po⁵⁶⁹ and residence of dPañ Lotsawa c'en po and his nephew,⁵⁷⁰ and of the Bo doñ Pañ r'en⁵⁷¹ etc. But today it is occupied by married monks (*ser k'yun*). One may visit there some blessing-bestowing sacred symbols, such as the statue made of the ashes (*dhātu*) of the Bo doñ Pañ c'en.

Nearby is the place called mñan yod Bya rgod gáoñ.⁵⁷² It is a temple [intended for] the conversion of the frontier people, [built] at the time of the C'os rgyal (Sroñ btsan sgam po). There is a blessing-bestowing image of rNam eras (*Vaiśravaṇa*)⁵⁷³ with a red lance. Although in the time of Mañ t'os Klu sgrub rgya mts'o⁵⁷⁴ etc. it was a great Sa skya pa school of metaphysics, today nothing is left but the name. Also the lama called sñiñ ri ba,⁵⁷⁵ descendant of Grub t'ob 'Dar 'p'yar,⁵⁷⁶ resided in this region.

At about one day's march from Bo doñ there are sñon mo c'os rdeñ⁵⁷⁷ and the so-called adamantine palace of Šab dge sdriñs,⁵⁷⁸ the residence of the earlier lamas of the Sa skya pa.

Near to it is K'ro p'u Byams c'en c'os sde,⁵⁷⁹ the residence of K'ro p'u Lotsawa Byams pa'i dpal.⁵⁸⁰ Here one may visit a statue of Maitreya (*Byams pa*) at the age of eight,

a great deity measuring eighty cubits, marvelous among the few golden statues of Tibet,³³¹ and thirteen other most noble objects, etc. Even if one does not perform the pilgrimage around the places in the upper region (sTod), such as Mañ mk'ar etc., if he descends from Sa skya and passes through Sab dge sdñis, one arrives here (at K'ro p'u).

After K'ro p'u there is Gans can c'os 'p'el,³³² the residence of Pañ c'en bZaṅ po bkra ṅis,³³³ where is a blessing-bestowing image of dMag zor ma.³³⁴ From here, crossing the sTag la nub pass,³³⁵ one arrives at sNar t'aṅ.

* * *

Progressing from gZis ka rtse on the opposite bank of the gTsaṅ po, in the rTa nag³³⁶ country there are T'ub bstan rnam rgyal,³³⁷ the residence of Kun mk'yrñ bSod nama sen ge;³³⁸ the blessing-bestowing meditation cave of 'Gos Lotsawa K'ug pa Lha bisas;³³⁹ sGrol ma p'ug,³⁴⁰ the residence of the descendants of sGrol c'en³⁴¹

Then progressing upstream along the gTsaṅ po, [one finds] in succession 'Jad T'ub bstan,³⁴² and bZad dñul t'u c'os rdañ,³⁴³ the residence of rGyal sras T'ngs med.³⁴⁴

In the upper and lower portions of the Mus valley³⁴⁵ one finds the residences of Mus r'en Sems dpa' c'en po;³⁴⁶ the hermitage (dben gnas) bSam gtan p'ug,³⁴⁷ Gle lñu,³⁴⁸ sTag mo gliñ k'a³⁴⁹ etc.

If, keeping to the north of the gTsaṅ po, one goes downstream, [one reaches] the Śaṅs³⁵⁰ valley. In its upper, lower and middle portions there are in general many places and sacred symbols. In particular, in lower Śaṅs there is

Šaṅs mda' dPal c'en,⁶⁰¹ the meditation place of Zur t. 24-a senior and junior.⁶⁰² In central Šaṅs there are Zaṅ zaṅ rDo rje gdan⁶⁰³ of Šaṅs, the residence of Grub c'en K'yuṅ po rNal 'byor;⁶⁰⁴ rMog cog,⁶⁰⁵ the residence of Grub c'en rMog cog pa;⁶⁰⁶ and 'Ba' ra Brag dkar,⁶⁰⁷ the residence of Grub c'en 'Ba' ra pa⁶⁰⁸. In upper Šaṅs there is the principal of all the meditation places of gTsaṅ, viz. the palace of bDe gśegs 'dos pa at Šaṅs Zam bu luṅ.⁶⁰⁹ Nearby and in front of it is the great sacred place Sog po 'dsul k'c'aṅ⁶¹⁰ and other very remarkable places.

From Šaṅs, having crossed the P'ar⁶¹¹ pass, one arrives in 'U yug.⁶¹² In its upper and lower parts there is the residence of Ram ldin ma bDe gśegs 'byuṅ gnas⁶¹³ of the bKa' gdams pa sect, viz. the monastery of lDin ma⁶¹⁴ in 'U yug; here are some blessing-bestowing symbols of the three planes, and chiefly a spring which delivers from evil, etc. Further down, at Lug gdon,⁶¹⁵ there is a meditation cave of Slob dpon Rin po c'e (Padmasambhava).⁶¹⁶ In lower 'U yug there are the castle (*sku mk'ar*) of the Dam can,⁶¹⁷ the Gos sūca Lha k'c'aṅ,⁶¹⁸ etc.

From upper 'U yug, after having crossed a pass,⁶¹⁹ one arrives successively at T'ub bston Yans pa can,⁶²⁰ a residence of the Red Cap (Zwa dmar) Karma pa, at the Byaṅ gNam mts'o (the Tengri-nor), etc.

From lower 'U yug one arrives in succession at gZu sÑe mo.⁶²¹ The birth place of Vairocana⁶²² and the footprints of him at the age of eight are said to be at sÑe mo.

From 'U yug, progressing by the mTs'ur p'u la rgan (the High mTs'ur p'u Pass),⁶²³ one arrives at mTs'ur p'u in sTod luṅ.⁶²⁴

From the above-mentioned gZis ka rtse following the gTsan po on its southern bank and going downstream, there is T'ub batan gSer mdog can,⁴²⁵ the residence of Paṇ ḥen Śākya mc'og ldan.⁴²⁶ Although this was formerly a great school of metaphysics (*mts'an ñāḍ*) today nothing is left but the name. Still, there are some blessing-bestowing sacred symbols of the three planes.

In the upper part of sPan t'ag ma of this region there is the place called Zur 'Ug pa lun,⁴²⁷ which was formerly a great residence of the rÑin ma pa of the earlier period. Although today it is merely a village, there are still some chapels and blessing-bestowing sacred objects.

f 25. At P'ün po Ri bo c'e⁴²⁸ there is a meditation place of O rgyan (Padmasambhava) and the place where rGya Žaṅ k'rom⁴²⁹ discovered a treasure; there is also a college founded in the time of the Fifth Dalai Lama.

In Roṅ c'en⁴³⁰ of gTsan there is the Byams c'en c'os sde⁴³¹ monastery founded by Sems dpa' c'en po gZon nu rgyal mc'ug.⁴³² Here are many symbols of the three planes, such as an image of Byams pa (Maitreya) similar to the Byams pa of K'ro p'u.⁴³³

In Roṅ c'un⁴³⁴ of gTsan there are upper and lower 'Bras yul sKyed 'ts'al pa,⁴³⁵ and K'ams bu lun,⁴³⁶ the place where Byaṅ hdag hKra sis stobs rgyal⁴³⁷ discovered treasures; there is a meditation cave of O rgyan (Padmasambhava), etc.

In the centre of Roṅ c'en there are Nur smrig sgrol ma k'aṅ;⁴³⁸ Gaṅs ra ñes gsaṅ rdo rje gliṅ,⁴³⁹ a re-

idence of the rñiñ ma pa, and Dum pa C'u ts'an k'a,⁶⁴¹ the birth place of gTer ston Žaṅ k'ron.⁶⁴²

In the upper part of Roñ there is the meditation place of sNa nam rDo rje bdud 'joms.⁶⁴³

From here, having crossed a pass,⁶⁴⁴ one arrives at Yar 'brog mts'o k'a,⁶⁴⁵ and, having crossed the Gam pa la,⁶⁴⁶ at dPal C'u bo'ri.⁶⁴⁷ This C'u bo'ri is famous because † 254 there is a mountain which gives prosperity to Tibet, with one hundred and [eight] springs one hundred and [eight] meditation places, etc. In front of the iron bridge (lCags zam),⁶⁴⁸ which is today very famous, there are the lCags zam Bla brañ (Palace of the Iron Bridge),⁶⁴⁹ a stupa,⁶⁵⁰ the gZim p'ug Bla brañ (Palace of the Sleeping Cave), etc. In these there are several blessing-bestowing symbols of the three planes, physical, verbal and spiritual, of Grub c'en T'an ston rgyal po.⁶⁵¹ On the lCags zam rtse hill there is the sleeping cave of Rig 'dsin Legs ldan rdo rje.⁶⁵² In a place looking straight toward Goñ dkar⁶⁵³ there is the palace (bla brañ) of the Ts'es bru bkod pa.⁶⁵⁴ Nearby is a very notable life-giving water.⁶⁵⁵ To the west is the Padma dhan p'yug.⁶⁵⁶ On the summit there is a blessing-bestowing meditation cave called hermitage of Nam mk'a' ldn,⁶⁵⁷ which is reckoned among the eight great rock caves where Slob dpon Rin po c'e (Padmasambhava) meditated.⁶⁵⁸

To the north of C'u bo'ri lies Brag t'og,⁶⁵⁹ the residence of Brag t'og pa bSod nama bzañ po,⁶⁶⁰ a lama of Goñ dkar rDo rje gdan. There are different images, etc.

Towards the hill which is on the opposite side of the † 255 Iron Bridge, there is Yo'l Rī goñ, the meditation place⁶⁶¹ of Grub c'en Rī goñ pa Sañs rgyus gñen ston,⁶⁶² of the bKa'

rgyud pa school of Śāṅs;⁸⁶⁶ there is a blessing-bestowing image of mGon po, etc.

* * *

From here passing through C'u śul⁸⁶⁴ etc. on the north of the gTsañ po⁸⁶⁵ and going on upstream, in the upper part of the valley called sNam⁸⁶⁸ there is 'Brug s'e ba Byan c'os glān;⁸⁶⁷ this is the place from which the name 'Brug pa was taken at the beginning.

At the very side of the road, going upstream along the caravan route, there is sÑe t'añ,⁸⁶⁸ the residence of Jo bo rje (Atiśa). Here, in the sÑe t'añ 'or,⁸⁶⁹ some blessing-bestowing sacred symbols, such as the reliquary of Jo bo rje etc., can be seen inside a chapel. Below it there is a life-like statue of Jo bo rje,⁸⁷⁰ with the finger print of Jo bo rje himself, and the great tomb of Bla ma Dam pa bSod name rgyal mts'an,⁸⁷¹ etc.

In a mountain cave on a hill on the other side of the gTsañ po (i.e. of the sKyid c'u) there was once the school called gSañ p'u Na'u t'og,⁸⁷² the residence of rÑog Legs pa'i śes rab⁸⁷³ and of [rÑog] Blo ldan śes rab,⁸⁷⁴ and the place of origin of knowledge (*rig pa*) in Tibet, but today it is a village of laymen (*gron nag*). Nevertheless one may visit there the main temple with some blessing-bestowing objects, the sleeping cell of the two lamas g-Yag and Roñ,⁸⁷⁵ the chapel (*mgon k'an*) of bSe k'rab pa,⁸⁷⁶ the tomb of P'ywa pa⁸⁷⁷ etc. At gSañ mda' there is a little chapel which is the resting place of the relics of Lotsawa Blo ldan śes rab.⁸⁷⁸

Then going down to the gTsañ po, at about one day's march there was the temple of 'U śaṅs rdo dPa med dge

ṣp'el,⁶⁸⁸ built by the king K'ri Ral pa can, on its site there is a recently-built temple, and some very fine objects, such as a Jo bo⁶⁸⁹ etc.

In the upper part of the valley above this, there is the sleeping room of Gañs ri t'od dkar,⁶⁹¹ the residence of Kun mk'yen Kloñ c'en pa⁶⁹² In the neighbourhood is the Ri bo rtse lña of Tibet.⁶⁹³ Before and behind it there are the meditation cave of the Guru,⁶⁹⁴ called Lha riñ Kloñ c'en brag,⁶⁹⁵ and the meditation place of Slob dpon Rin po c'e t. 27. a (Padmasambhava) called Brag dmar Zan yag Nam mk'a' rdañ,⁶⁹⁶ which is the place where Gu ru Jo rtse⁶⁹⁷ found a treasure.

Following upstream the course of the gTsañ po from sÑe t'añ, one crosses the lower part of sTod luñ and arrives at Lhasa.

* * *

In the lower part of sTod luñ⁶⁹⁸ is gŽoñ ba Lha c'u,⁶⁹⁹ a source which Slob dpon Rin po c'e (Padmasambhava) caused to gush forth by his magic power. Nearby lies sKyor mo luñ,⁷⁰⁰ where formerly there was a great school of metaphysics.

On a hill beyond the [sTod luñ] river lies dGa' ba gdoñ.⁷⁰¹ At dGa' ba gdoñ there is the meditation cave where, through the intercession of Bla ma dBu ma pa,⁷⁰² rJe Rin po c'e (Tsoñ k'a pa) addressed questions to 'Jam pa'i dbyaṅs (Mañjughoṣa).

Going on from near this place, [one arrives] at Ra ts'ag.⁷⁰³ An image of Na ro mK'a' spyod ma⁷⁰⁴ is said to

be here, a symbol of the protecting deity of Nāropa,⁶⁹³ which ought to be examined with attention

Coming down from dGa³ ba gdon, on a mountain spur in the lower sTod luñ valley lies dÑos grub sdiñs,⁶⁹⁴ a
t 27-b small meditation place where a Ser sruñ (Lama who protects from hailstorms)⁶⁹⁷ dwell. This is said to have been built by sMon lam sen ge of Nepal (Bal po)⁶⁹⁸. It is possible to visit here many most noble objects, such as some portions of the dagger employed by Slob dpon Rin po c'e (Padma-sambhava) for effecting the spiritual conquest of the territory of bSam yas; the *vajra* that was his tool when he submitted Gañs dkar śa med;⁶⁹⁹ the meditation cord of Saraha,⁷⁰⁰ the *rus rgyan*⁷⁰¹ of Naropā;⁷⁰² etc

Going upward from the innermost part of sTod luñ, in one day's march one arrives at mTs'ur p'u⁷⁰³ of sTod luñ, the residence of the Karma pa.⁷⁰⁴ Between this place and sTod luñ, but nearer to mTs'ur p'u, there is gNas nañ, the residence of the dPa³ bo [incarnate];⁷⁰⁵ here are the relics of Žva dmar Grags pa sen ge⁷⁰⁶. At mTs'ur p'u there are very numerous chapels and sacred symbols of the three planes. The principal ones are the image of the Buddha called 'Dsam glüñ rgyan (Ornament of the Earth),⁷⁰⁷ dedicated by Karma Pakṣi;⁷⁰⁸ relics of rGyal ba'i dba'ñ po⁷⁰⁹ and of all his descendants; and many blessing-bestowing objects, such as images etc. On the circumambulation path it is possible to visit many things, such as the Padma k'yun rdson,⁷¹⁰ which
t 28-a was the meditation place of rJe Rañ byuñ rdo rje,⁷¹¹ etc.

* * *

This compendious and well-arranged list of the chief sacred places,
as they are situated, which give origin to release
and realize the perfect ripening of all living beings,
may it teach the way leading to the complete release of those
endowed with faith!

With this intention this guide, having taken upon itself
the heavy burden of the good of the Doctrine and of man-
kind, speaks of the remarkable places and symbols existing
in Tibet, in all places where the Law and the Kalyanamitras
were extant for some time. It becomes, at is were, the eye
of those who visit the sacred places, as they are situated,
which reveal their own essence if one travels through them
with the behaviour proper to the Bodhisattva who has com-
pletely eliminated sorrow and weariness.

May this [guide] be received with full confidence, since
it has been compiled by rJe Bla ma Kun gzigs mk'yen brtse'⁷¹³
dbañ po,⁷¹³ a noble master of pity.

Thinking of the good of all those who suffer and toil,
so that it may help them to eliminate the moral darkness and ⁷¹⁴
to accumulate merit, this [book] was printed by bSod nam
dpal grub⁷¹³ in the printing press of sDe dge.⁷¹⁴ May it cause
all living beings to obtain immediately the precious rank of
Samyaksambuddha. *May it be completely auspicious!* (2)

* * *

Thus is the formula for performing the circumambula-
tion: Honour to the Buddha, the Tathagata, the Arhat, the

a) The words in italics are in Sanskrit in the original text

Samyak sambuddha Ratnadhvaja! Honour to the Bhagavan Ratnaketurāja, to the Tathagata, to the Arhat, to the Samyak sambuddha, to the Tathatā! Oṃ ratne ratne mahāratne ratnaujjaye svāhā! To perform even one circumambulation while reciting this [formula], becomes like performing an infinite number. The circumambulation formula is ended.

This is the formula for worship: Honour to the Three
 4. 29. Jewel; Oṃ, honour to Mañjuśrī! Honour to Suśrī! Honour to Uttamaśrī! Svaha! The formula for worship is ended. Complete happiness! Felicity!

NOTES

NOTES

District of the Law dBus and gTsañ, district of the men Kams stod, district of the horses and riches (*ris nor gyi c'ol ka*). mDa smad. Cf. SP, p. 297. For the various traditions on this subject cf. TPS, p. 14 (translated from the chronicle of the Fifth Dalai-Lama) and IT, IV, I, pp. 86-87.

² See n. 3. The form g-Yu ru of the ms. is wrong. g-Yo ru derives from g-Yop ru by elision of the *a*.

³ Ra sgreñ or Rwa bsgreñ or Rañ sgreñ, the Reising of the maps, is a monastery to the north-east of Lhasa. It was built in 1056 by 'Brom ston, the founder of the bKa' gdams pa sect, in order to fulfil an ancient vow. DT, Ca f 38b, Ca f 6a-b, lla = ROHRICH, pp. 186, 253, 263, SP, pp. 199-200, DSGL, p. 38 (VASILEV, p. 31). WADDELL, *Lhasa*, gives on p. 56 the date of 1058 and on p. 274 the date of 1055. TPS, p. 89. SP, p. 200, and Ne'u msg. p. 41, say that 'Brom ston finished the monastery in 1057 and brought there the relics of Atiśa who had died at aNe t'ad, DT, Ca f 12a [= ROHRICH, p. 265] alludes to work done by his successor rNal 'byor pa c'en po. When the Mongol general rDo rta (or Dor rta) invaded Tibet in 1240 (DT, K'a f 13a = ROHRICH, p. 91), SP, p. 161, gives the date as p'og 1239, he reached as far as Rwa sgreñ and rGyal lha k'ad, which were both destroyed according to Sum pa mk'an po (Ne'u msg. p. 53. DT, K'a f 13a = ROHRICH, p. 91 mentions only rGyal lha k'ad, but farther on, Na f 108b [= ROHRICH, p. 649], states that the Mongols killed 500 men at Rwa sgreñ. Afterwards Rwa sgreñ became a dGe lugs pa monastery, after the merging of the old bKa' gdams pa school into the sect reformed by Tsod k'a pa, VSP, ff 144a-148a, SP, pp. 196, 312, DSGL, pp. 38-39 (= VASILEV, pp. 31-32). The incarnate of Rwa sgreñ could become regent of Tibet during the minority of a Dalai-Lama. This happened twice. An incarnate of Rwa sgreñ was regent for the XI Dalai Lama from 1845 to 1855 and again for the XII Dalai Lama from 1856 to 1862, and another was regent for the XIV Dalai-Lama from 1933 to 1947. - L.P.).

⁴ 'Brom ston rGyal ba'i 'byun gnas, founder of the bKa' gdams pa school, was born at sTod kun p'u in the year tsu shral 1005 (DT, Ca f. 5b [= ROHRICH, p. 251], SP, p. 199. gives the date tsu 'brug 1004, and SCHULEMANN, p. 47, the date 1002). The DT has a very long biography of 'Brom ston, filled with stories and tales. He fled from home on account of a quarrel with his

step-mother. He heard about Atiśa and wished to meet him. He went therefore to 'Paṃ yul, where he met the Indian master, and afterwards accompanied him on his continuous peregrinations in that region. After Atiśa had died at age 128 in 1054 (DT Ca f 10a [= ROSENTHAL, p. 241]), he gathered together the disciples and the Lamas who followed Atiśa and went to aTad lūñ. Having been visited in 1056 by the chiefs of Kwa agché, he dwelt there nine years. till his death in aTad lūñ 1064 at the age of 60, DT Ka f 1.b 1 = ROSENTHAL pp. 12-244, SP, p. 200 and Ro'u mig, p. 41, give the same date, but state that 'Brom ston died at the age of 41. DT Ca f 11b-12a [= ROSENTHAL, p. 265] gives a short list of the works commented upon by 'Brom ston, among which the *Aspaśāharika* and its commentaries. 'Brom ston was considered as one of the incarnations of Avalokiteśvara antecedent to the historical Dalai Lamas; SP, p. 199; TPS, p. 134.

¹ Mañjuvāja is a three-headed Tantric form of Mañjuśrī, CATY, p. 117. Vajradhara is the symbol of the undifferentiated state of pure being, anterior to the ideal stūpana expressed by the Pañca Tathāgata. He is the supreme revealer (Ādiguṇa, of the bKa' rgyud pa. LP Cf IT III, I, p. 94. But Vajradhara plays also a great role among the bKa' rgyud pa. TPS pp. 408-409. Vajradhara and his saṅgi Prajñāpāramitā are often represented in the position of sexual copulation technically called vab yam (father-mother, on its mystical meaning see TPS, p. 245). [The image of Jo bo 'Jam pa rdo rje is quite small, perhaps 18 inches or 2 feet in height. My recollection is that it has only one head, but it is so heavily wrapped in silk vestments that it cannot easily be seen in detail. It is said to be of pure gold and to have been brought from India. - H.R.].

² gSer glūṅ pa is most probably gSer glūṅ pa bKraṅ tshe dpal, born at gSer glūṅ in Yol pu, of whom DT Ta f 12a = ROSENTHAL pp. 750-751 has a short biography. He belonged to the teaching tradition of the Six Dharmas, going back to the wife of Nāropā, its foremost representative was Ā yuñ po rNal 'byor (DT Ta f 2b [= ROSENTHAL p. 728]). The Ro'u mig presents him as a ṣaṅs pa. He lived from c. 1192 to sūñ sbrul 1365. DT, Ca f. 2a [= ROSENTHAL p. 244] mentions also a bla ma gSer glūṅ pa (Svayambhūtipaka), master of Atiśa, but since he was an Indian teacher (in fact, this is but a surname of Dharmakīrti - LP it seems to me impossible that his relics should be preserved here. DSGL, p. 38 (Vajrasūtra, p. 31), says that also the relics of gSer pa are kept here: this is perhaps the gSer ston of DT, Ta f. 7b = ROSENTHAL p. 741], who was a master in the very same tradition to which gSer glūṅ pa bKraṅ tshe dpal belonged.

³ Atiśa is commonly called in Tibet by the name of Jo bo rje, or Jo bo. According to DT, Ca f. 1b [= ROSENTHAL, p. 241] he was the second son of a Hindu king of Za hor. His true name was Candragarbha, and later he assumed the religious name of Dipaṅkara Śrī Jñāna (dPa) Mar me nyid (Ye tsu). He studied under Avadhūti pa and many other masters, among

whom Ratnakarasanti and Suvarṇadvīpaka (i.e. Dharmakīrti) at Vikramasīlā. He became famous and was invited to Tibet by king Ye šes 'od of Guge, who wished to restore the Buddhist church, nearly extinct after the persecution of Claṇ dar ma, DT, Ca f. 3a [= ROSENICH, p. 246]. Atiśa, fearing that his superiors in Vikramasīlā would not allow him to go, pretended to wish to visit the miraculous stūpa in Nepal, but the *skhōwa*, who had seen through his intentions, made Nag tse'o, the envoy of the Tibetan king, promise that Atiśa would not remain in Tibet longer than three years. The promise was then broken by the will of Atiśa himself and despite of the pangs of conscience of Nag tse'o, DT, Ca f. 7a (= ROSENICH, pp. 254-255). During his stay in Tibet, Atiśa tried to eliminate at the request of the Tibetan abbots themselves, the discrepancies existing in the teaching, by writing a commentary called *Bram c'ub lam gyi agyon me*, DT, Ca f. 4a [= ROSENICH, p. 248]. SP, p. 185. He met the great Lotsāwa Rin c'en baṇ po in his residence of mTso rdān, they discussed together the translation of the *Prajñāpāramitā*, and Atiśa invited the Lotsāwa to join him, but the latter refused on the ground of his great age (85). Atiśa stayed three years in mNa' ris, and while preparing for the return journey to India he was met by 'Brom ston, who placed himself at his service. Being asked to make a journey to dBus, he accepted and came to dham yas, where he made many translations with the help of Ku ston, who had followed him; DT, Ca f. 8a-b [= ROSENICH, p. 257]. Afterwards he toured the principal monasteries of that region: mC'ams p'u, Lhasa, aNe t'ān. At aNe t'ān he passed his last years and there he died, after having entrusted his teaching to 'Brom ston with the charge of not allowing it to die out. As for the chronology, DT Ca f. 3b, 10a [= ROSENICH, pp. 247, 261] gives as birth date c'u ris 892 and as the date of his death the 20th day of the month Aṣvina of śa ri ts 1054. It says also that, although in the bKa' gdams pa texts another chronology is found, this number of the lama's years is written in other biographies too, and therefore the date of the DT is certain. Cf. also DT, Ca f. 3b and Ba f. 11a-b [= ROSENICH, pp. 186, 1086]. According to DT, Ca f. 3b [= ROSENICH, p. 247] Atiśa left India in *leags drug* 1040 at the age of 59. In 1041 he stayed in Nepal and in 1042 he went to mNa' ris; cf. also DT, K'a ff. 3b and 5a, Ba f. 11b [= ROSENICH pp. 68, 72, 1086]. SP, pp. 185-186, agrees with the DT on the dates. Re'u mig p. 4, says that Atiśa died at 75 in 1054 at aNe t'ān 'or. More details are given in the biography of Atiśa translated by S. Ch. Das in the *Journal of the Buddhist Texts Society of India*, 1893, but the dates are wrong. Cf. also WADDELL, p. 35 (where the dates of birth and death are wrong by two years), IT, II, p. 25, TPS, p. 89; HIRSTON, p. 213 [I found the death of Atiśa being celebrated at his relic chapel in aNe t'ān (see n. 669) on the evening of the 19th of the 9th month (vigil of the 20th). - H.E.L.].

¹ In the main text the description of DSGL, p. 38 (= VASILYEV, p. 31), agrees with our text about the sacred objects and monuments of Rwa agyon

It mentions, moreover, a wood near the monastery, sprung from the hairs planted by Hrom ston, and two springs inhabited by the Nāgas. There is a wood of well-grown juniper trees up to 60 feet high, which is unusual in this part of Tibet. Among objects at Hwa sgreñ which deserve mention, is a collection of books, attributed to Atisa and Śa rā ba, kept chained and sealed. There are some palm leaf books also, beside Jam pa t rdo rje's image. - H.R.

⁹ Śaṅs rgyas rgya mtso, followed by Sam pa mKhaṅ po, in prepos the compilation of the *Lam rim chen mo*, says that Tsōñ k'a pa had selected at Hwa sgreñ a secluded spot called Yañ dgon, below Brag sde ge. VSP, f. 148a.b, SP, pp. 230 and 312. Hrom ston too resided at Señ ge brag of Hwa sgreñ. SP p. 199. LP. [Yañ dgon is on the hill side overlooking Hwa sgreñ to the North West. It is at the foot of a tall, sheer rock face, apparently the Señ ge brag of our text. - H.R.],

¹⁰ Tsam rdo mkh yu pa Blo bzang grags pa t dpa'i, called Tsōñ k'a pa from the name of his native country in A mdo, commonly styled simply zhe Riu po etc. DT, Ba f. 6a.7b, = ROSENICK, pp. 1073-1078 and above all SP pp. 207-231, give us very detailed biographies of the great reformer of the bKa' gdams pa sect. Born in Tsōñ k'a in mDo named in *legs bya* 1357 (DT, Ba f. 6a.7 = ROSENICK, p. 1073, SP, p. 210), he studied with several teachers of the different schools in the chief monasteries of dBlus and gTash, according to the DT he followed above all gZhon nu bla groa. None of the branches of learning transmitted unknown to him, from the Prajñāpāramitā to the Vinaya. But the field in which he excelled were the Tantras, and particularly the Guhyasamāja, the Kālacakra, the Kevajra. His literary output was enormous. It includes many commentaries (DT Ja f. 17a = ROSENICK, p. 389), but his *opus magnum* is the *Lam rim chen mo* a kind of Summa of the Mahayanic doctrines, composed at Hwa sgreñ, cf. n. 9. The sect which he founded was called bKa' gdams gzar ma, the new bKa' gdams pa, afterwards they became known by the name dGe lugs pa or dGa' ldan pa, from the name of the monastery of dGe ldan or dGa' ldan rNam par rgyal ba i shā, founded by Tsōñ k'a pa in 1409, DT Ba f. 7b = ROSENICK, p. 1077, cf. n. 107 in the same year he established the annual feast of the sMon lam c'en po, a sort of general assembly which is held in Lhasa from the 3rd to the 34th day of the first month. Tsōñ k'a pa died in m. pag 1419. Cf. also TIPS, pp. 48, 116. The best biography of Tsōñ k'a pa in a European language is perhaps still that of Crasov *Lam rim chen po*, Institut Vostochnago Instituta, vol. XXXVIII, Vladivostok 1913, pp. XIII-XXIX. - LP.]

¹¹ This place is mentioned in DT Ca f. 12b (= ROSENICK, p. 267: Po to ba, abbot of Hwa sgreñ, took refuge in Pa wed tshā. Nothing else is known about it.

¹² gSāñ ba ye tsa, Guhyajñāna, is the śānti of esoteric knowledge and belongs to the cycle of Sarpāra. The «palace» of a śānti is generally a

rock, where the deity is believed to reside, see G. Tucci, *Santi e briganti nel Tibet ignoto*, Milan 1937, p. 120. There is a rock-strewn, grassy plain below Rwa sgrñ to the south (see photo opposite BELL *Religion*, p. 198). I saw there a rough circle of large boulders (pa bñ), adorned with prayer flags, enclosing an empty space. Perhaps this «palace of the dāhñi». H.R.

¹² The *pradaksina* is performed towards the left, that is contrary to the common rule in Lamaism, because the goddess to be thus honoured belongs to the Tantric cycle of Sattvata.

¹³ The ms. adds: «About this, one may see the exact story told in the bKa gñams pa c'o's». Also DSGI, p. 38 (=VASIL'EV, p. 31), quotes the bKa gñams glegs bam à propos Rwa sgrñ. This is a biography of Atisa in 26 chapters with the complete title *Jo bo rje the greg dpa'i ldan Atisa'i nam t'ar bla ma'i yan tan ca's kyi 'byañ gnas sogs bka' gñams rin po che'i glegs bam*, Tōhoku, 7041, ff. KD, Za f. 6a. The name pa c'o's is due to its being the first volume of a couple: the second volume (bu c'o's) is a biography of Atisa's pupil Bruñ ston Atisa (the spiritual father (pa) and Bruñ ston the spiritual son (bu)). - L.P.]

¹⁴ bCom lha k'añ gññ is Chiemo Lhakang of Khashen Singh (*Records* p. 248), at or in the neighbourhood of bCom mdo (Chomdo of the maps), five miles south-west of Rwa sgrñ. - L.P.] [The «central place» is where two roads cross: one going North to Dam, the other East to Rwa sgrñ. H.R.]

¹⁵ The *dpañ pa* Mi dbañ is P'o lha nas bSod nam stob rgyas, a nobleman of gTaan w'u was a laya ally of the Chinese and was ruler of Tibet under their protection from 1728 to his death in 1747. See PATECH, *passim*.

¹⁷ DSGI, p. 38 (=VASIL'EV, p. 31), gives another spelling: Si l rGod ts'ñ, and describes the hermitage as situated on the slope of a very high rock, near sTag lñ. gber ghñ seems to be a «learned» spelling. The form in the DSGI is supported by KD, Za f. 28a, according to whom Se c rGod mññ was founded by Sañs rgyas yar byon ses rab bla ma (see n. 18). - L.P.]

It is on the North side of the «Pags c'u valley between sTag lñ and P'oñ mdo. There is a photograph of it in BELL, *People of Tibet*, opposite p. 190. The «Pags c'u flows somewhat South of sTag lñ, then turns more eastward down a narrow valley to P'oñ mdo. Si l is about 30 m. from sTag lñ. - H.R.]

¹⁸ Sañs rgyas yar byon ses rab bla ma of sTag lñ (1203-1272). The DT contains a rather long biography of him, which presents but little interest. He became abbot of sTag lñ t'ñ in 1236 and consecrated in the chapel several cult implements, paintings and statues. DT, Ka H 98b-99a [=ROSENCH, pp. 627-629]; *Ka'u mug*, pp. 51, 55.

¹⁹ On the British maps Tālung. The monastery was founded by bKra ts' dpa. in 1180 (cf. n. 22). At first it was the seat of the sTag lñ pa sect, then it passed to the dGe lugs pa. DT Ka f. 97b [=ROSENCH, p. 625], alludes to work carried out by sTag lñ t'ñ pa's nephew sKa ya. ba Rin chen ngon for embellishing the convent. Among other things, he built the

chu bon and consecrated a golden statue of *Paṅ mo gro pa*, a silver statue of *sTag uñ pa* a silver reliquary etc. In 1224 he began the construction of the great temple finished in 1228. This temple was supported by 80 pillars, its upper storey had 4 rows of 8 pillars each, and the lower one 3 rows, for these details see DT, §a f 9th = ROSEN, p. 625. His successors kept on extending and embellishing the monastery. Mar pa agur, who became abbot in 1273, consecrated a great golden statue of the Buddha and caused sculptures and frescoes to be executed. DT §a f 10th (= ROSEN, p. 631-632). 4 so later the temple was repeatedly enriched in similar ways. Cf DSGL, p. 37

VASILEV, pp. 30-31). KD, Za f 28a and Heu mig, p. 49 agree with the DT. [The protecting deity of the monastery is the *sTag luñ dze heñen*, an emanation of *dze buñen* *Pvañ dkar ba* VANDERK, pp. 161-164. L.P. BULL. Religion, p. 66, has a picture of *sTag luñ*. The small gold canopy roof in the foreground covers the room attributed to Bonu ston and contains some relics of him = HR.

²⁰ The *sten gsum*, which I translate as 'symbols of the three planes', are images, books and stūpas, symbolizing respectively the Person (*sku* = *kāya*), the Word (*gsum* = *śāstra*) and the Thought (*tsuṅa* = *citta*) of the Buddha. They represent thus the three planes: physical, verbal and spiritual, which are the emanation and manifestation of the pure being.

²¹ That is, a statue which was believed to be able to speak under particular circumstances. This is probably one of the statues mentioned in n. 19.

²² *sTag uñ tañ pa Rin pa c'e m*, as proved by KD, Za f 29a) bKra shi dpal, the founder of the sect and of the monastery, see n. 19. DT, §a f 91a-91b, (ROSEN, pp. 610-62, contains a long biography of him. He was born in m. k. vi 1142 and became a monk at the age of 18, in spite of the opposition of his family. He tried to go to India, but was compelled to turn back, and afterwards he resided in various monasteries of dñus and gTanś, engrossed in mystical experiences. He stayed about 6 years at *Paṅ mo gro pa* with *Gro mgon Paṅ mo gro pa*, then he went to *Seṅ gliañ tañ mgo*, to *Se ha uñ* and other places. In *leṅgs byi* 1180 he betook himself to *sTag luñ* where he founded the monastery which was his residence for the next 30 years. At the time of his death in *ris* 1210, his disciples numbered about 3000. The sect founded by him derived from the *Bri guñ pa*, and both go back to the bKa' gyend pa of WADDELL, LAMBERT, pp. 55, 69, and TPS, p. 90. The DT alludes to a conflict between the two sects on the exploitation of the *lha* woods and to a fight which saw the victory of the *sTag luñ pa*. DT §a, ff 9th and 109a (= ROSEN, pp. 625 and 630). The author of the DT states that down to his times (14.6, the monastery had been spared destructions and internal feuds.

²³ Check of the British maps. It occurs also in DSGL, p. 37 (= VASILEV, p. 30).

²⁴ The valley of **Pañ yul* to the north-north-east of Lhasa, was one

of the places where Tibetan Buddhism was most diffused in its earlier phase. Padmasambhava too went there and fought against the demons. TOURNAIEN, p. 240

²⁸ aNe'u sur pa (1042-1118), of the bKa' gdams pa sect, was considered an incarnation of Samantabhadra. In 1067, at the age of 26, he came to Rwa agreñ, where he became a follower of dKon pa ba (1016-1082). After the death of the latter, he became the disciple of Po to ba (see n. 26). He built an hermitage at aNe'u sur and gathered around himself a great number of disciples. His true name was Ye šes 'bar DT, Ca ff 31a-32b, = ROERNICH, pp. 311-313]

²⁹ Po to ba Rin c'en gyal was one of the five chief disciples of Atiśa. He was born in leags lug 1031 and became a monk at rGya. lhu k'än. In 1058 he went to Rwa agreñ, and stayed there as a disciple of 'Brom ston. He frequently changed his residence, followed by a community of about 1000 disciples. Later on, he founded Po to dgon pa in 'P'an yul. He was during three years abbot of Rwa agreñ, as the successor of dGon pa ba. His favourite texts were the *Mārgapratīpa*, the *Bodhisattvabhāṣā*, the *Sūtrālamkāra*, the *Śikṣasamuccaya* etc. He died in šit bya 1105 at the age of 75, leaving behind a very large number of disciples. DT, Ca ff. 10b-13a = ROERNICH, pp. 263-269. He wrote a work called dPa c'en (TPS, p. 98) and was also considered as a patriarch of the Karma pa sect. SP, p. 201, gives his birth date as me yos 1027, increasing thus his life by four years, and says that he was considered as an incarnation of Mañjuśrī. Also KD, La f 2b, puts his birth date in 1027, but states that he died at 75.

³⁰ P'u c'en ba gZon nu rgyal mtshan, the first of the "Three Brothers" of Rwa agreñ, was a disciple of Atiśa and of 'Brom ston. He was born in me lug 1031 and died in me k'ys 1106 at the age of 76. DT, Ca f. 13a = ROERNICH, pp. 167-268] *Re'u me*, pp. 40, 44, has the same dates. SP, p. 201, gives no date and says only that he died at 76. He came from a village in the 'P'an yul valley and was considered as an incarnation of Avalokiteśvara.

³¹ Cf. DSGL, p. 37 (= VASILEV, p. 30): Šar 'bum pa in 'P'an yul. Ša ra bum pa (Šar 'bum pa) lies to the west of the road up the Lhatu grub rdzon valley in a rocky side-valley across a low range of hills. There are many me od sten there and repeated pradakṣiṇa is reputed to be a cure for blindness. A monastery is situated there, and a small chapel. It is not in the valley marked Sharaphu chu on the maps. - H.R.]

³² Ša ra ba Yon tan grags (in DT Šar ba pa c'en po) belonged to the bKa' gdams pa sect. He was born in leags k'ys 1070 and was a pupil of Po to ba during 18 years. He was considered an incarnation of Mañjuśrī and became famous because he was said to know by heart the bKa' 'gyur. He wrote on the Sadhanas and caused the *Sūtrasamuccaya* to be translated

into Tibetan. He died at 2 in *leugs lya* 1141 DT, Ca f 14b-15a = *Reu mig* pp 271-272 SP pp 201-202 *Reu mig* pp 42, 46 TPS, p 98

³⁰ The ms. adds: « At gNas sñ 'bum ma and at Ra ma gñu ka there are blessing-bestowing images of Jo bo » There is a row of *se od rta* about one mile N W of Lhun grul rdzöñ which I understood to be connected with Po to ba. This might be gNas sñ 'bum ma but there is no proper chapel there. There is a village called Ra on the South side of the 'Pan po c'u, up river from Glan tñ but I saw no religious building there. - H.R.]

³¹ Glan tñ is Langta of Kishes Singh (Records, p. 232), Lang-long of the Survey maps. It was a bka' gdams pa monastery founded in 1093 (*Reu mig*, p. 43) by the Kalyāṇamitra glan ri tñ pa rDdo rje sñ ge, who gathered there a numerous congregation of about 2000 disciples. He was born in tñ rta 1054 and died in c'u vos 1123. He was a pu'u of Po to ba and aNeu zur pa. Cf. DT, Ca f 14b = Roxburgh, pp 270-271, DSGI, p. 37 (= Vassiliev, p. 30), *Reu mig* pp 43, SP p. 201 *Reu mig* p. 51, mentions a Glan tñ C'os sñ founded in 1213. Either it is a second monastery built on the same place, or else Sum pa mK an po has made a mistake by two annagenary cycles (1093 + 120 = 1213) and is simply repeating himself. See *Bull. People of Tibet* 1906. The bones of Jam pa Sñis rgyas are said to be preserved there. - H.R.]

³² Nālanda or Nalendra or Na endā lies on the 'Pan yul valley to the north of Lhasa and to the south of the 'Pan po c'u. This monastery was founded by Roñ ston sMrā ba' sñ ge (cf. n 33) in sñ vos 1435. The DT indicates a short section in the Nālanda-pa, who afterwards merged with the Sa sñya pa. DT, Ba f. 9a = Roxburgh pp 1081-1082, DSGI, p. 37 (= Vassiliev, p. 30) *Reu mig* p. 65

³³ Roñ ston c'en po sMrā ba' sñ ge, of rGyal mo rñ [the Tibetan name of the Chin ch'uan region in Western Szechwan L.P.], was born in mo lug 1367 from a Roñ po family. He studied at gSañ pu (Neu tog) and already at an early age became deeply learned. He expounded the Doctrine in several places, chiefly following the *Abhisamayālaṃkāra*, and composed a great number of commentaries, among which one on the *Saṃsaṃskṛtā*. He died as he had foretold long beforehand, at the age of 83, in sa sñbul 1449. Cf. DT, Ca f 8b, Ba f 8b = Roxburgh pp 340-1080-1081]

³⁴ Probably a building dedicated to the Eighteen Arhats. On the various lists of the Arhats see TPS, pp. 555-570

³⁵ The ms. adds: « In the chief chapel there is Od dpag med (Amṛtābha) at the head of the Eight Sons (*was bgyad*). Above the door there is K ro bo bdud rai 'k yu. pa (Krodha Amṛtanṣṭali) and a ts'ing image of M 'gro. The wall paintings representing the sMan bla (Bhagavaguru). All these together are called the four gods whence light issues. The Eight Sons are the Eight Bodhisattvas (Byāñ sñma bgyad), who represent or rather summarize the series of the 1000 or 996 Buddhas of the Bhadrakalpa, i.e.

of the present cosmic age. The are. Mañjuśrī, Avalokiteśvara, Vajredhara, Mantreyañātha, Kaṇḍarbha, Sarvaṃvaraṇaśāmbhū, Akāśagarbha, Samanta-
 dhara, cf. IV, IV, 1, pp. 101 and 149, TPS, pp. 580-581. bDud rtsi 'k'v:l
 pa (Amṛtakundali) or 'Gags m'ar (V.ghaṇṭaka) is a mGon po, i.e. a Tantric
 protective god who belongs to several mystical cycles, such as the Guhyasamāja,
 Sākyaśaṃpa etc., IT, III, 2, p. 185, IT, IV, 1, p. 212 and 247, TPS, p. 603.
 Two short liturgical texts are dedicated to him, one in the bKa' 'gyur (*Amṛta-
 kundalya namo*, Tōhoku 841 b) and one in the bTan 'gyur (*Amṛtakund-
 lādhana*, Tōhoku 1816). Mi 'gro seems to be another name of M'gyo ba
 (Acarya, on whom see IT, IV, 1, pp. 187-190). On the sMan bla or Buddhas
 of medicine see IT, III, 1, pp. 165-174. = L.P.

²² This pass is to be identified with the 'Pan po sgu la (Penbogo-la of
 the maps), north of Lhasa, through which the great route from the north
 leads to the capital, passing through Lungdong (Glas t'ān).

²³ On Lhasa (formerly also Lha idan), the capital of Tibet, several de-
 tailed descriptions are extant, such as those of Waddell, S. Ch. Das, Chapman
 etc. In order not to repeat what has been already said in their works, I
 shall limit myself to giving in the following notes the historical references con-
 cerning the temples and monuments of Lhasa mentioned in the Guide, which
 are almost all of them already well known to Tibetologists.

²⁴ The DT calls it simply by the name of 'Phul sman (Ka f 20h, Na
 f 7b (= ROBERTS, pp. 40 and 219]). The complete name of the temple was
 Ra sa 'Phul sman gi gTsug lag k'ān (TOUSSAINT, p. 399, BUSTON, p. 185
 where Ras stands for Ra sa). The name of Lhasa is said to be a modification
 of Ra sa, as a consequence of the erection of the temple. It was the first
 Buddhist temple in Tibet, built by Sroñ btsan agam po at the request of his
 first wife, the Nepalese princess. BUSTON, p. 185, gives some information on
 the work which was necessary before the building was begun, on account of
 the marshy nature of the ground. For details see also GRÜNWEDEL, p. 21 et
 seq. As to the date of its foundation, nothing certain can be said, as the
 Tibetan sources known to me are silent on this subject. Waddell's dates are
 contradictory. Thus in *Lamasim*, p. 23, he gives following Henshall the date
 of 644, and adds that the temple was built four years after the marriage of
 the king with the Chinese princess, in *Lhasa*, p. 362, he mentions the date of
 652. Of course the more likely date is the first one, as Sroñ btsan agam po
 died in 649 (J. BAIG, F. W. THOMAS, Ch. TOUSSAINT, *Documents de Touen-
 houang relatifs à l'histoire du Tibet*, Paris 1940-46, p. 29), and his marriage
 with the Chinese princess goes back to 641. The temple lies in the centre of
 the town and was built on the model of the temple of Vikramāśīlā (SP
 p. 168). DSGI, 32 (= VASILYEV, p. 25), says that it had three stories. De-
 tailed inscription of the temple, with plan, in WADDELL, *Lhasa*, pp. 362 et seq.
 [A better plan and description in F. H. C. WALSH, *Lhasa*, in *JRAS* 1946,

pp.27-30, cf. also P. LANSCH *Lhasa*. London 1905 II, pp. 304-314, Tucci, *Lhasa*, pp. 89-90 - L.P.

³³ The Jo bo ren po is the most famous statue of Tibet the palladium of the Tibetans. It represents the Buddha at the age of 12, and was brought to Tibet by the Chinese wife of Sroñ btsan agam po. The Tibetan legend maintains that it was made in Magadha by V. Akarman, in the time of the Buddha himself. From Magadha it is said to have been brought to China after many vicissitudes (GÜNTER, pp. 35-36). As a matter of fact, according to a tradition noted down by Professor Tucci, the existing statue is not the original one, the latter was destroyed in 1717 by the Daungar invaders. And indeed, the style of the work excludes both an ancient date and an Indian origin, cf. WADDELL, *Lhasa*, p. 369. For a description and a rather bad photograph see E. H. C. WALSH *The image of Buddha in the Jo-bo-khang Temple at Lhasa*, in *JRAN* 1938, pp. 535-540. See also DAV, *Journey*, pp. 201, whose description of the statue is much more flattering than that of Waddell and other travellers. Being considered as the symbol of the new religion, the Jo bo went through many accidents according to the religious policy of the Tibetan court. At first it was placed in the Ramoche temple. At the death of Sroñ btsan agam po it was brought into the 'Phul masā temple (BUSTON, p. 18; SP, p. 169). GÜNTER, pp. 38-39, says that because of the Chinese invasion the statue was concealed under the gate of the Ramoche, the Chinese wife of K'i erod lde btsan saw it by means of her prescience and caused it to be dug out and brought into the 'Phul masā. Under the reign of K'i erod lde btsan the enemies of Buddhism wanted to send the statue back to China, but as they were unable to move it they buried it under heaps of sand. Afterwards it was dug out and sent to shäi groñ in Mañ yul (BUSTON, pp. 186-187, DT Ka f 21a = ROBERTS, p. 41). In the times of Padmasambhava it was brought back to the 'Phul masā (DT, Ka f 22a = ROBERTS, p. 44). Under Gšan dar ma it underwent another burial (BUSTON, p. 198), after which it was finally replaced in the 'Phul masā.

³⁴ This famous statue of the seven-faced Avalokiteśvara was caused to be made by Sroñ btsan agam po after his meditation on the god at Pa bod ka (SP, p. 68). The name of Rañ byon lün given to this statue is due to the fact that the Nepalese sculptor entrusted with the work declared that it had sprung into being as if by spontaneous generation, giving out two rays of light which represented Amṛtakapāli and Hayagriva. These two deities together with the spirits of the king and of his two wives are the five acolytes (*ling idan*) of the god. BUSTON, p. 184, on the contrary says that the statue was brought to Tibet from Southern India. Cf. K.D., A f. 6a-b, GÜNTER, p. 24; DAV, *Journey*, pp. 203-204.

³⁵ This statue of Mañjreya was brought to Tibet by the Nepalese wife of Sroñ btsan agam po. It was believed to be the projection of the spiritual

plane of the emperor Kri k'ri, who lived at the time of Kasyapa Buddha. See DSGL, p. 32 (= VASILYEV, p. 25), SP, p. 168, AD, 'A f 6a, GRÜNWEDDEL, p. 41, *Das, Journey*, p. 210.

⁴² This is probably the sandal-wood image of Tārā mentioned by BUSTON, p. 184, SP, p. 168, DSGL, p. 32 (= VASILYEV, p. 26); WANDER, *Lhasa*, p. 170. It had been brought to Tibet by the Nepalese wife of Sron btsan sgam po. But the Guide of the Fifth Dalai Lama translated by Grünwedel (p. 67), says it was then no longer in existence.

⁴³ This means that the images were placed in the three storeys of the temple.

⁴⁴ Blo bzang rgya mtsh'o, the Fifth Dalai-Lama (1617-1682), was the real founder of the temporal power of the dGe lugs pa. He was an outstanding personality both in the political and in the cultural field. He united Tibet under his sway and reformed its administration. He caused new temples to be built and decayed monasteries to be restored. His literary output knew no limitations: liturgical treatises, Tantric rituals, commentaries on Vasubandhu, treatises of Vinaya, astrology and metrics, versified epistles and also his famous chronicle. He sponsored the Tibetan translation of Paṇḍita. See SP, p. 303, and above all TPS, pp. 57-76, 133-36. The guide to Lhasa, here mentioned, was composed in 1647; it has been translated by GRÜNWEDDEL under the title *Die Tempel von Lhasa*, in the *Sitzungsberichte der Heidelberger Akademie der Wissenschaften. Phil.-Hist. Klasse*, 1919, n. 14.

⁴⁵ This statue of Akṣobhyavajra was made by Vikṣakarma (GRÜNWEDDEL, pp. 65-67) and was brought into Tibet by the Nepalese wife of Sron btsan sgam po. It represents the Buddha at the age of eight and is called the Jo ha cāḥ ba. Lā c Jo bo (SP, p. 168, cf. note 39). It was at first enshrined in the 'Phul smāḥ and later exchanged its place with the Jo bo uen po, BUSTON, p. 185. *Das, Journey*, p. 207, thinks that the statue now extant in the temple may be very ancient.

⁴⁶ The Ra mo c'e temple was founded by the Chinese wife of Sron btsan sgam po in the second quarter of the 7th century, at about the same time as the 'Phul smāḥ (cf. note 35). It contained at first the statue of the Jo bo uen po, which then, upon the death of the king, was transferred to the 'Phul smāḥ. The legend says that the place where the temple was built communicated directly with hell. It is also said that the Chinese princess was buried in this temple. The building has three storeys and is entirely kept. Today the temple is entrusted to the care of monks, part of whom are *ser k'vim* (married monks). It became long ago connected with one of the two Tantric schools of Lhasa, the rGyud stod (as pointed out by the intertainer note *rgyud stod pa* in the xyl), the other is the rGyud smad near the Mo ru monastery. [The rGyud stod is in a quite distinct building near and to the east of Ra mo c'e. rGyud smad is still further east by north. IIR.] Cf. DT, Ka f 20b, 'A f 7b = ROKUCHI, pp. 40, 219, BUSTON, p. 185, SP,

pg. 168-308. *Das Journey* pp. 207-208, 216-219. WABOUL *Lhasa* pp. 375-426. WABOUL *Lamunam* pp. 23-47. TICCIT *Tombs*, p. 16. (LALAWOURL pp. 6, et seq. the travel account of Ippolito Desideri in MITN VI p. 26 (the first of the two Ra mo c'e mentioned by him)).

* The building of the present residence of the Dalai Lamas was probably commenced in 1645 by the 5th Dalai Lama and was continued by his son *Saṅs rgyas rgya mtso* o. regent (*sde srid*) of Tibet. The date 1645 is found in the guide to Lhasa by the same 5th Dalai Lama (LALAWOURL p. 73), where we are told that the foundations of the palace were laid down on the first day of *Sarabha* (4th month) of *sho* bwa 1645. The *Reu mi* too gives 1645 as date of foundation, but it adds that the palace with nine storeys was built by *Saṅs rgyas rgya mtso* in 1694. This is probably the central part of the Potala, which in its present shape was not yet existing in 1661 when the Jesuits Gruber and D'Urville passed through Lhasa. - I.P. SP p. 162, and DNG.L, p. 33 (= VANDERV p. 26) consider *Saṅs rgyas rgya mtso* alone as the builder of the palace: this is impossible because it would necessitate pushing forward the foundation date to after 1679, when *Saṅs rgyas rgya mtso* was appointed *sde srid* (SP p. 163, TP9, p. 656). This attribution is evidently due to the important works carried out by him in the palace, in continuation to those of his father. The palace rises upon the hill called formerly *dMar po ri* (Red Hill) and now usually styled Potala - a corruption of *Putaraka*, a hill in *Sindh* which was believed to be the residence of *Avalokiteśvara*. (The name Potala is hardly used by the Tibetans. They call it *rTse* or *rTse Po brad*. H.K., Already *Sron btsan agam po* about 437 had built upon the *dMar po ri* a white palace with 11 storeys (according to DNG.L loc. cit.), which was the residence of the Tibetan kings and which was struck by lightning in the reign of *K'i mron lde btsan* (DT. Ka E. 21b (= ROSENTH p. 43). Some sources say that this ancient palace still exists and can be distinguished by its very colour from the later buildings which are red. But SCHILLERMAN, p. 150 says that the 5th Dalai-Lama caused all the ancient buildings existing on the *dMar po ri* to be demolished, keeping their foundations only. The Red Palace (*Po brad dmar po*) has, as stated by the Tibetan texts as well (SP p. 163) nine storeys, it forms the central part of the building. The DNG.L loc. cit. alone states that the palace had 13 storeys. Like the Indian hill *Putaraka*, the Potala too is considered as the residence of *Avalokiteśvara*, incarnated first as *Sron btsan agam po* and then as the Dalai Lama. According to DT. Pa I. 1b (= ROSENTH p. 1004) the name Potala would go back to the times of *Sron btsan agam po* i.e. to the 7th century. The name *Po-ta-ri* is mentioned also in the 11th century, DT. Ka I. 4b (= ROSENTH p. 71). The wall paintings inside the palace were commenced in 1648 (and therefore the Guide of the 5th Dalai Lama does not mention them), this supports the contention that the palace was finished by the Dalai-Lama himself. During the 18th century important works of repair and enlargement were carried out, and some new

buildings were added to the palace. Cf. *Das, Journey*, pp. 220, 229, WADDELL, *Lhasa*, pp. 388 et seq., account of I. Desideri in *MITN* VI, pp. 27-29, LESOMA ON KODŌS, *Tibetan Grammar*, p. 190, W. W. ROCKHILL, *The Dalai-lamas of Lhasa*, in *T'oung Pao* XI (1910), p. 8.

⁴⁸ *gsar gdon* indicates the stūpas covered with gold leaves in which the bodies of the Dalai-Lamas are kept. The term is also an honorific form of *gdon rten*. The stūpa of the V Dalai-Lama was built by the *ade srid* Sañs rgyas rgya mts'o, cf. n. 47. See the description by WADDELL, *Lhasa*, pp. 390 et seq.; *Das, Journey*, p. 224. *HALL, Religion*, p. 131, TUCCI, *Lhasa*, p. 92.

⁴⁹ [I think the term « door of the tomb » (*bum sgu*) refers to the small opening in the front of the *med rten* itself, up to which the representation of a ladder often leads. - H.R.]

⁵⁰ An allusion to the legend of the Suddanajāṭaka, [which is n. 514 of Book XVI of the Jātaka collection. See E. B. COWELL, *The Jātakas*, vol. V (transl. H. T. Francis), Cambridge 1905, pp. 20-31. Cf. also the comparative study on Pali, Sanskrit and Chinese sources by I. FUKA, *Le Choddanta Jātaka*, in *J. As.* 1895, I, pp. 31-85, 190-223, and A. FOUCHER, in *Mélanges Levi*, pp. 321 ff. - L.P.]

⁵¹ They are respectively the VII (1708-1757), VIII (1758-1804), IX (1805-1815), V (1816-1838) and XI (1838-1855) Dalai-Lamas. In this list the name of the VI Dalai-Lama Tsāñs dbyañs rgya mts'o (1683-1707) is missing, as he died on the way to Peking in the Kukunor zone and his body was denied by the Chinese the burial fitting to his rank. Nowadays two other *gsar gdon* exist in the Potala, those of the XII and XIII Dalai-Lamas, the last one being the richest of all. TUCCI, *Lhasa*, p. 92. For the lives of the Dalai-Lamas the best account is still W. W. ROCKHILL, *The Dalai-lamas of Lhasa*, in *T'oung Pao* XI (1910), pp. 1-98, based on Chinese sources; but some dates should be corrected. Cf. also G. SCHULEMANN, *Die Geschichte der Dalai-lamas*, Heidelberg 1911, and for the VI and VII Dalai-Lamas L. PETECH, *China and Tibet in the early 18th century*, Leiden 1950.

⁵² This is the gilt statue of Avalokiteśvara venerated in the main chapel of the Potala. The Guide of the V Dalai-Lama says that this sandal-wood statue of Lokiteśvara was discovered by the monk Akaramati in Nepal (GRÜNWEDEL, pp. 73-74). It was brought from Lhasa into the Potala at the time of the foundation of the palace (GRÜNWEDEL, p. 75). Cf. also WADDELL, *Lhasa*, p. 393, *Das, Journey*, p. 224, Desideri in *MITN*, VI, p. 28.

⁵³ rJe btsan Grags pa rgyal mtshan (1147-1216) was the third son of the Sa c'en Kun dga' mñān po, and was abbot of Sa skya since 1172 (see DT, No 1. 4b [= ROCKHILL, pp. 211]). He wrote an analysis of the Tantric literature, as well as several works on chronology and on medicine, and even some mystical songs. See HUTH, pp. 114-117, TPS, p. 101, IT, IV, I, p. 72 (genealogical tables of the Sa skya pa). The apposition mDso i od ma is, beyond doubt, a surname of the statue.

²² The Great Kashmiri Paṇḍit (K a z e Paṇ c en) Śākyatribhadrā has a long biography in the DT Ba f 1b, a = R. 1063 10 1. Most interesting is the complicated calculation by which the author of the DT establishes the birth date of the Paṇḍit on the basis of the chronological data left by the Paṇḍit himself and by the K r o p u Loṣāva, who invited him to Tibet. According to the DT Śākyatri was born in m e t s u g 1127, became a monk in m e s r u f 1149, arrived in Tibet at the age of 78 in s i t b y a 1204, remained there ten years, went back to Kashmir in s i t k y e 1214 and died at the age of 99 (Tibetan reckoning) in s i t b y a 1225. During his stay in Tibet he visited several monasteries. From Paṇ r i, the place where he entered Tibet, he went to Lhasa stopping en route at s t y a n t s m l o u r m a, K r o p u (where he expounded the *Appasāmrakā*, the *Prātimokṣasūtra* and the *Nutrantalopkharu*), T e n r p u (= m T s n r p u) and at the S r i m p o r i, where he translated some texts and expounded several cycles of Tantric instructions. He travelled also in the regions to the south-east of Lhasa: b S a m y a n, t s a m p u, g N a l, L o r a, T a n p o c e, G u n l a m (to the south of Yar klun), G l o b e, etc., after having visited K u a a g r e n in the north. Having returned to Kashmir he busied himself with the restoration of temples and images and with the diffusion of the Doctrine. It is interesting to note that the biography of the Paṇ c en quoted by Tucci (TPS, pp. 33-336), although perfectly agreeing with the account in the DT both for the dates of arrival and of visit to the several monasteries, and for the events which preceded and accompanied the journey of the Paṇ c en in Tibet, disagrees concerning the dates of birth and death. According to this biography the Paṇ c en was born in s i t g l o n 1145 and died 29 years after his return from Tibet, i.e. in 1243. As a study remarked by Tucci the only unlikely statement in the DT is the date of birth, which is pushed too far back and which compels me to admit that Paṇ c en arrived in Tibet at the age of 78. On the other side it must be noted that the DT overrules against one s t y a n t s m l o u r m a, who in his works had dared to affirm that the Paṇ c en had arrived in Tibet at the age of 65. See also DT C a f 9b, A a f 37b, N a f 13a = R. 1063 10 1, pp. 349, 385-393. Ristron, pp. 222-223, says that he arrived in Tibet accompanied by Vibhūti rāndra and Dīnāśīla and granted ordination to the Śākyā Paṇḍita.

²³ T a n r g y a l is T a n s t o n r g y a l p o (1385-1464), who is famous throughout Tibet as the saint builder of iron bridges (*lcags dam*). The greater part of the Tibetan bridges is attributed to him and his images are venerated in many temples side by side with those of the Masters of the Law. He founded the hermitage of d P a l C u b e n, in front of the celebrated iron bridge in t h g T a n p o, which is also attributed to him. The legend speaks of 108 hermitages founded by him, among which that near Phari mentioned by Tucci (*Lhasa*, p. 36. DSGL, p. 24 (= Y. 1017 p. 21). TPS, p. 163, Tucci, *Lhasa*, p. 36. Waddell *Lamasim*, p. 345. Waddell, *Lhasa*, pp. 312 and 368. *His Journey*, pp. 191-192.

⁵² [O rgyan Rin po c'e, the Precious One from Lddiyāna, is Padmasambhava, the Tantric master who in the second half of the 8th century was called to Tibet by king K'ri sroñ lde brtsan on the advice of the Indian scholar Śāntirakṣita, in order to subdue the demons who opposed the conversion of Tibet to Buddhism. He is venerated as a Second Buddha (Smā rgyas gñis pa) and was the founder of the earliest school of Tibetan Buddhism, the rñiñ ma pa. His life is the subject of a very popular poem in 108 cantos, the *Padma Fañ yig*, of which there is a French translation by G. C. TOUSSAINT, *Le Dze de Padma*, Paris, 1933. - L.P.].

⁵³ The Guñ t'añ pass is in the Mañ yul region, at the border of Nepal. Padmasambhava crossed it in order to enter Tibet, and also when he went to the south in order to subdue the Rakṣasas: his footmarks remained impressed on the ground. TOUSSAINT pp. 449, 472, 480. In the chapel of the Potāla a stone from the Guñ t'añ pass, bearing these footprints, was apparently preserved. The same thing happens in other monasteries, e.g. at K'u mū gdon in gTsañ; Tucci, *Lhasa*, p. 52.

⁵⁴ gZims k'añ is the sleeping cell. gZims pug is the cave which served the monk as cell for meditation. The latter is found at the summit of the Potāla; Tucci, *Lhasa*, p. 93.

⁵⁵ *Bloa slon* (or *bloa hslonia*) is the technical term designating *maṇḍala*s built up in relief, generally of stucco, with little statues of the divinities fixed in their places. Cf. DGSJ, p. 36 (= VASIL'EV, p. 30, where this term is translated as 'maṇḍala in the form of a palace'), IT, III, 2, p. 28, IT, IV, 1, p. 155; Tucci, *Lhasa*, p. 37.

⁵⁶ Tucci, *Lhasa*, p. 93, says indeed that people are not admitted to visit all the chapels in the Potāla except on the 4th day of the 6th month. During the rest of the year most of the chapels are closed and some are even sealed. [There are a few other days when visits are allowed, e.g. in the 4th month. - H.R.]

⁵⁷ The ICags po ri (Iron Hill) is opposite to the Potāla, to the South-East. On its summit is a famous temple, attached to a medical school (ICags po ri Valḍurya gwa ta'ñ or aMan rñis k'añ), which the Guide does not mention. This is rather surprising, as it does not fail to list the three statues which the temple contains. Cf. SP, p. 308, who mentions also a meditation place of U rgyan pa (Padmasambhava) situated behind the school, DGSJ, p. 33 (= VASIL'EV, p. 26), Das, *Journey*, pp. 259-260, SCHULLEMANN, pp. 70-149, 161. [A fine colour photo of the ICags po ri is in H. HARRER, *Sehen Jahre in Tibet*, opposite p. 80. - L.P.]. [The ICags po ri temple is, as it were, the chapel of the medical school (*smun rñis k'añ*), which conducts its practical activities in a building on the N.E. of the gTaug lag k'añ about 1½ miles from the ICags po ri. - H.R.].

⁵⁸ Gaidwog, pp. 70-71, lists exactly the same statues, with the addition of the image of a lion, consecrated by T'añ ston rgyal po. WADDELL, *Lhasa*,

p. 35 speaks of coloured reliefs, carved on the rocky side of the hill representing Buddha and other deities, see the coloured plate facing p. 426.

⁶² This place of meditation of several sages is mentioned in DT, T'a f. 28a [= ROSENTHAL, p. 812. Perhaps the same as the one in SP, p. 308 (see n. 60). According to *Das, Dictionary*, p. 397a, *Brag bla kin abug* is a shrine in Lhasa on the side of the lCags po ri, where is a cave sacred to the Nāgas. I P]. The grassy space near and to the North-West of the gYu 'rags bridge is called *Klu abug*. But this seems rather far away. There may well be a cave on the East face of lCags po ri near the house occupied by the abbot of the medical college (*bla sman pa*). - H.R.]

⁶³ Several sages named lCa sgom are mentioned, see DT, Ga II. 41b-42a. T'a f. 136 [= ROSENTHAL, pp. 192-194, 711] T'PS, p. 109 *Ras mig*, p. 42. But the one mentioned in our text is beyond doubt to be identified with lCa sgom Ses rab rdo rje, who belonged to the *sādhanas* school, of Avalokiteśvara Mahākaraṇika and who is cited among those to whom this deity appeared. Unfortunately the DT, P'a f. 10a [= ROSENTHAL, p. 1025] gives no date for this mystic and his school.

⁶⁴ More correctly *Boñ bo ri*. It is a hill to the south-west of the Potala and very close to it (N. 1) in the plan of Lhasa in WADDELL, *Lhasa*, p. 331. The DSGJ, p. 33 [= VASILYEV, p. 27] gives a very incorrect spelling: the mount sacred to Mañjuśrī, called *aBra ma ri*. The best spelling is that of the 4th Dalai Lama *Boñ bu ri* (GUTHRIE, p. 71) but today the hill is called *Boñ bo ri* (Tucci, *Lhasa*, p. 23 Bompoti). Colloquially it is called *Par ma ri* and I was led this refers to a scrubby sort of bush (*spar ma*) with which the hill is covered. But the spelling *Bar ma ri* is found in an inscription of the Ch'ing dynasty at Kun bde glän, see n. 65. - H.R.]

⁶⁵ The *Ge sar lha k ön* is, according to WADDELL, *Lhasa*, pp. 331 and 334) a small temple in the Chinese style. The DSGJ, p. 33 [= VASILYEV, p. 27] describes it as the chapel of the war god (dGrä lha) of Mahasana. Yun k rön Raja = [Yun-shang i.e. Kuan Yü (d. 215), the friend and supporter of Liu Pei in the latter's attempt at reviving the Han dynasty, he became later the Chinese god of war. On the identification of *Ge sar* with Kuan Yü and on his temples in Tibet see HAM JI-LIN, *Lo-mo K'an-mo yu Kuan Yü tsai Hsi-tung* (Caesar of Rome and Kuan Yü in Tibet), in *Studia Sinica*, II 2 (1941), pp. 30-37. - L.P.] There are Ch'ing inscriptions on a stone tablet on the Western side of the *lha k ön*. I have no copy, but a Chinese friend told me that the date is the 58th year of Chien-lung (1793). There is also an inscription in Chinese and Tibetan on a stone tablet on the Southern side of Kun bde glän, dated Wood-Tiger year, the 59th of Chien-lung (1794). It records that the *lha k ön* was built by the Chinese authorities on *Bar ma ri* after the victory over the Gorkhas. The money was raised by subscription; the *lha k ön* took a year to construct and was then entrusted to the rJe drub

Qutuqtu (presumably of Kun bde glü). H.R.] See a picture of this temple in C. BELL, *Tibet Past and Present*, Oxford 1924, p. 20.

⁶⁶ The spellings Kun dus gñ and Kun dga' glü are also met with. Together with baTan rgyas glü, T'o amon glü and Ts'e me og gñ it formed the group of the four Royal Monasteries of Lhasa. The regent of Tibet during the minority of a Dalai-Lama was, according to Chinese regulations, chosen from among the abbots of the 4 glü corresponding to the four mythical continents. The Tibetans never recognised this limitation, which was apparently imposed in order to enhance the Chinese control upon Tibetan affairs during the minority of a Dalai-Lama. - H.R.] Accordingly, the word rTa is again added in the xy. as a note to the name of the monastery indicates that Kun bde glü was the seat of the rTa lhaqs (or rDa (s'ag) Qutuqtu, two of whom were regents of Tibet the first one for the VIII and IX Dalai-Lamas from 1791 to 1819 and the second for the XIII Dalai-Lama from 1875 to his death in 1906. These dates, as well as those at notes 67 and 68 below are taken from the gñān rabs rnam pa le ne bor mk'o ba bla upon rim byon gyi la rgyas tam deb loñ ba'i dmigs bu, a modern work on the official seals, see J. BACOT, *Tournes et colophons d'ouvrages non canoniques tibétains*, in *BEFEO* XLIV (1954), p. 328 n. 64. - L.P.] Kun bde glü is to the west of Lhasa outside the city walls, on the road leading to 'Bres spuñs. It is not very correctly located on the plan of Lhasa in S. Ch. Das, *Journey*, p. 216, who speaks the name as Kontabang (but on p. 230 Kündching). WADDELL, *Lhasa*, p. 375, WADDELL, *Lamasim*, p. 253, SCHULEMANN, p. 159. I was told that Kun bde glü claims a connection with East Tibet, whence it is said its first incarnate bla ma came in the time of P'o ba nas. H.R.

⁶⁷ baTan rgyas glü was the most important of the four glü of Lhasa. It was situated in the northern section of the city, within the walls, to the south-west of the Ra mo c'e (n 14 in the plan of S. Ch. Das, *Journey*, p. 216). The note De mo in the xy hints at the fact that baTan rgyas glü was the seat of the De mo Qutuqtu, who was thrice regent of Tibet the first incarnate an important figure in the history of Tibet, was regent for the VIII Dalai-Lama from 1757 to 1777, the second was regent for the IX and X Dalai-Lamas from 1810 to 1819, and the third was regent for the XIII Dalai-Lama from 1886 till he was in 1895 deposed and thrown into prison by the young Dalai-Lama, who took the government in his own hands. The monastery remained always hostile to the XIII Dalai-Lama. - L.P.] In 1912 it was destroyed by the Tibetan government because it had taken side for the Chinese. Afterwards the Post Office of Lhasa was installed in its premises. The De mo Qutuqtu latterly lived in gñi ade. - H.R.] According to the DSGL, p. 33 (= VASILEV, p. 27), baTan rgyas glü and the other three royal monasteries were built by the stid skyon (regent) of Tibet, which means that they must be later than 1642. Cf. J. BACOT, *La vie de Marpa*,

p. 58, *Das, Journey* pp. 199 and 230, *Hill, Religion*, pp. 162-164. A plan of the building in Waddell, *Lamasum*, p. 522.

²² Also spell *gTso mo gñ* and *Tso mo gñ*. It lies immediately to the south of the *Ra mo c'e* inside the city walls, see the plan of *Das, Journey* p. 216, n. 3. Chomoling. Cf. Waddell, *Lamasum*, p. 253 n. 10, Senzuba, pp. 159 and 184, *Das, Journey* pp. 209-210. 'Tso smon glā I was told, was built by a rgyud pa bla ma called mkā as grub, who went to China and found favour with the emperor, who gave him an image of Tse dpag med, hence the name. But this story is much open to doubt. - H.B. (The note 'Yo me kan in the yül' refers to the fact that Tso smon glā was the seat of the Nomun Qan Qutuqu (a Mongol title), who was twice regent of Tibet, firstly for the VIIIth Dalai Lama from 1777 to 1834, a second incarnation was the all-powerful ruler of Tibet under the X and XI Dalai-Lamas from 1819 til he was deposed and exiled to China in 1844. - L.P.]

²³ b7 ade or gZi ade. From what we can glean from the ancient texts and from the accounts of the European travellers, it seems that there existed in Lhasa two schools or monasteries of this name. The first, and perhaps the more important one, was situated in the *Ra mo c'e* (*Ra mo c'e's bāi ade*) by the Tsal pa k'i upon dGa bde rgyan po (14th century), who is mentioned by the VSP, f. 116b and by Sum pa. The existence of the second, on which we have but few details, is proved by *Das, Dictionary* s.v., who tells us (without however mentioning his authority) that a bZi ade grwa is an college was founded in Lhasa at very early date by four monks coming from four different regions. Perhaps we can identify it with the building called *Sik* in the plan of *Das, Journey*, p. 216 n. 4. Cf. SP, p. 388, VSP f. 116b, DSGL, p. 33 (= VASILYEV, p. 26). S. CHAPMAN, *Lhasa the holy city*, p. 94 mentions the college of 'Shiday', depending from the abbot of Rwa sgrön. Since the word *Rwa sgrön* is placed in our yül as a note to the name of bZi ade, I think we can safely identify the bZi ade of our guide with this college.

One statement of Miss Ferrari requires modification. There never were two bZi ade schools, but only one, as it is clear from all sources. On the other side, there were two *Ra mo c'e*, as expressly stated by Desideri (MITN, VI p. 260), one of which is the well-known monastery and the other is but another name for the bZi ade, as shown by the VSP, f. 116b and SP. See on the whole problem my note on bZi ade in MITN I pp. 218-219. - L.P.

²⁴ The spelling of this name is very uncertain. The most common spelling in the Tibetan texts is rMe ru, which occurs in the VSP in SP and in the DSGL. European authors call it usually Meru, Morn or Mura. In Hieuen p. 184 there is also the form Ma ru, which is the earliest and also the nearest to that in our text. This temple is very ancient and its foundation is said to go back to the time of Srok btsan sgron po, since Bu ston and Sum pa affirm that in this temple Ton mi Sambhota gave final shape to the Tibetan alphabet. Besides, the texts say that this temple was one of

the two which *Ral pa can* caused to be built on each of the four cardinal points of Lhasa; he placed also there the monk community. There was also another *rMe ru*, built by king *Ral pa can* and the Chinese emperor on the frontier of their two countries, as a peace sign not to be overstepped, *Tucci, Tomba*, pp. 26-27). On this account perhaps our temple is called *Lha sa'i rMe ru*. The temple was built in the eastern part of the city (along with the other temple called *Kāru*), to the East by South of the *Ra mo c'e*, inside the walls. The two temples and the dwellings of the monks were destroyed by *Glan dar ma* and then were rebuilt in the present place. [Old *Mu ru* (*Mu ru rinā pa*) is situated to the East of the *gTang lag k an* near the *P'a la* house. It is a residence of the *gNas o nā c'as skyon* when he visits Lhasa. New *Mu ru* (*Mu ru gzar pa*) is said to be on the site of an old *znom rgyal m'od rten* and of a cemetery (*dar k'rod*) - H.B.] The community was reconstructed after *Atisa's* arrival in Tibet, it went over to the *dge lugs pa* at the time of the 111 *Da si-Lama bSod nama rgya mtso* (1543-1589). According to *Sum pa*, the monks of the *rMe ru* were *groñ m'og*, i.e. wandering monks. The monastery is still connected with an important school of Tantrism called *rGyud smad* (this name is given in an interlinear note of the xyl), i.e. the Lower Tantric School, as a counterpart to the Upper School near the *Ra mo c'e*. [rGyud smad is reputedly very strict in discipline. All monks including nearnates have to spend much time travelling, carrying their own baggage. It also has the highest reputation for learning, and the *rGyud smad mk an po* is recognized as one of the potential candidates for the office of *K'ri Rin po c'e* of *dGa' ldan* - H.R.] For some time the head of the *rMe ru* was also head of *bZi sde* (see above, n. 69), but after 1684 the two schools were separated. The head of the *rMe ru* too, like those of the four royal monasteries, could be appointed regent of Tibet [As a matter of fact, it is not on record that he ever actually was. - L.P.] See the plan of Lhasa in *WADDILL, Lhasa*, p. 331 n. 34 and the plan of *Das, Journey* p. 216 (Munz). Cf. *BLSTON*, p. 184 VSP, f. 116a SP, pp. 167 and 308, *DSGL*, p. 32 (= *VASUDEV*, p. 26), *WADDILL, Lamaism*, pp. 187 and 477, *Tucci, Lhasa*, pp. 86 and 91, *Das, Journey*, p. 221, *SCHULZMANN*, p. 41.

* The *Riṣa gsum mgon po*, or Protectors of the Three Mystic Families, are the most deeply venerated triad in Tibet: *Avlokitavara*, *Vajrapāṇi* and *Mañjuhva*. Three stone statues of these gods were found also in the temple of *Samada*, *WADDILL, Lamaism*, p. 355, IV VI, 1, p. 102. The ms., on the contrary, mentions no statues, but a chapel dedicated to the three mystic families under the name of *aGo lha*, Gods of the Gate. [There is a small *lho k mi* of the *Riṣa gsum mgon po* on the South of Lhasa, slightly East of the *gTang ag k an*, I am not aware of other shrines of the same deities to be found West, North and East of the city, but see n. 86 for a *Riṣa gsum mgon po* made by *Sron btsan sgam po* at *P'a hoñ ka*, some 3 miles N of the city. - H.R.,

⁷¹ The 'Oon rgyal is *Sroḥ btsan agam po*. The ms. adds ' and the Klu palace behind the castle'. To the north behind the Potals (three is its name) there is a small circular temple in the middle of a pond. According to Desideri, it was founded by the VI Dalai-Lama (1683-1704). *MITN*, VI p. 29. Cf. BIER, *Religion*, p. 130. *Des. Journey* par. 100 p. 216, where the temple is given the name *Jamkholung*. WADDELL, *Lhasa*, pp. 342 and 371 (= Dragon Temple).

⁷² Also spelt *hrTse me og glāh*. One of the four Royal Monasteries (see above, n. 66). But it never gave a regent to Tibet. L.P. It is situated to the south of Lhasa, on the southern bank of the *shy d'cu*, *Grih* is the name of that tract of country. A monastery existed there since early times. A cave of *Grih* is mentioned in DT. *C'a t' Ja*, = ROBERTS, p. 331; and a *Gri-gdon* monastery was founded at the end of the 14th or beginning of the 15th century by the *Bla ma Rin bsañ dkar po* [F] *Sa f* 63b and 64b = ROBERTS, pp. 516 and 549. See WADDELL, *Lamasery*, p. 253. *Des. Journey*, p. 230, SCHILLMANN, p. 159. I was told that the old *Grih* monastery is deserted, I do not know whether *rTse me og glāh* is on its site. H.R.

⁷³ The name *ka c'en* (= *ka ba c'en po*) seems to indicate the head of a *ka ba* (pillar), a title bestowed on the more important monasteries depending from a central monastery, cf. TPS, table in front of p. 84, n. 2. The same title of Pillar (*ka ba*) was given to the four disciples of Klu me, DT. *Ka t' 6a* (= ROBERTS, p. 74). *Mar pa's* four chief disciples were known as *Mar pa's ka c'en* (the Great Pillars of Mar pa) ROBERTS, p. 73n. Nothing can be said on this *Ka c'en*, because none of the persons of this name met with in the sources at my disposal can be identified with him. We have a *Ye ḥes rgya mts'o* who was a Tantric master (DT. *Ga H. 4a*, 77a [= ROBERTS, pp. 109, 159]), an abbot of *rGya lha khā* of the 14th century (DT. *Ka t' 13a* [= ROBERTS, p. 92]) and other lamas or abbots of the 17th and 18th centuries (TPS, p. 69. *SNP f* 109a. *SP* p. 304, *Reu mig* etc.). There is also the *lā hsañ Bla ma Ye ḥes rgya mts'o*, a *dGe lugs pa* master whose works are listed in *Tōhoku* 6562-6566. L.P. But none can be connected with *Ts'e me og glāh*. He should be indeed its founder since our text by the term residence of usually refers to the monastery founded by someone. According to Professor Tucci, *Ts'e me og glāh* is not very ancient.

⁷⁴ Spelt by the Westerners as *Drepung*, *Depung*, *Dabung*, *Breebung* (Desideri). We find also in the *DMJ*, p. 31 (= *Yas lgye* p. 24) the form *'Braḥ dkar spuñs pa*. This monastery or rather monastic town, is about 3 miles to the West of Lhasa and has a population of seven to eight thousand monks. Formerly it was the political centre of the Yellow sect, its abbot being the recognized chief of the *dGe lugs pa* and even after the abbot became the Dalai Lama and the Potals was built, *'Braḥ spuñs* remained one of the four most important monasteries of Tibet. The Tibetan texts are unanimous in attributing to *Jam dbyāñs c'o rje hkhān ts' dpa'i ldam pa* (see

below n 79), a disciple of Tsön k a pa, the foundation of Bras spuñs on the pattern of a Tantric monastery of India called Śrīdhānyakalaka, hence the honorific term dīpa Bras spuñs which is very frequently met with. The foundation date is certainly me spre'u 1416, corresponding (as pointed out by the VSP, f. 55b) to the 59th year of Tsön k a pa. According to the same text, Nam mk'a" bzau po, administrator of aNe a rdaon participated in the foundation. cf SP, pp. 300-301. In the year so p'ag 149 Tsön k a pa himself preached the Law at Bras spuñs and endowed the monastery with a chair for the teaching, DT, Ba f Ba [= ROSENICH, p. 1078]. Before his departure, he also consecrated there the Tantric temple, TPS, p. 433. The monastery underwent various vicissitudes in the course of Tibetan history. It was repeatedly destroyed and as often built up again. We shall recall the destruction during that war between dBon and gTsañ in 1618 (SP p. 163 and TPS, pp. 655-656), that by the Mongols in 1635 (TPS, p. 61), and the sack by the Mongol troops of Lha bzau Khan in 1706 (PUTCH, *China and Tibet*, p. 13). Bras spuñs is a viçd today into four colleges (grwa ts'at), grouped around the great temple or assembly hall (ts'ags c'en lha k'an or ts'ags k'an) which was rebuilt around 1735, after having collapsed on account of ground age (TPS, p. 654). Each of the four colleges is governed by an abbot and is concerned with the teaching of a particular branch of the Doctrine. In the dNags pa grwa ts'at the Tantras are taught. In Blo gas g n the subject is logic. bDe yañs (or Zab yañs 'k'yi pa) is dedicated to the gods of medicine. tKra sa sgn mañ is ornamented with paintings narrating the 108 actions of the Buddha. I did not find in the texts any information about subjects studied in the last two colleges. Tibetan sources say that the colleges of Bras spuñs were formerly seven, the four above mentioned, plus 'Dul ba, sag skor and T'o s bañm gam (or rGyal pa). From the VSP, f. 108b, we gather that at that time (1697) they were still functioning, while later texts, and particularly SP, p. 305, inform us that already in the 18th century those three seminaries were in decadence and had no separate and characteristic teachings any more. The most recent description of the monastery is by Tucci, *Lhasa*, pp. 89-91. See also TPS, pp. 39, 53, 61, 433, 655 etc., WADDELL, *Lamasism*, pp. 63, 185, 228, 268, BEAL, *Religion*, pp. 102-103, SCHLEGELMANN, p. 65, DSU-L, p. 31 (= VASILYEV p. 24), DT, Ba f Ba [= ROSENICH, p. 1078], SP, pp. 163, 300-305, [VSP, ff. 84b-112a. For the distribution of the regional hostels (k'amas ts'at) in the four colleges and for their most famed students see KD, Za ff. 15b-17b. - L.P.]

* The ms. adds on this statue: « called C'os rgyal leags t'ag ma (the Dharmarāja with the iron chain) » and mentions also « an image of] Mañtraya who releases people by his right alone (Bvams pa ml'oñ grol) ». 'Jigs byed (Bhairava) is the terrific aspect of Yamāntaka, he has been adopted as protecting divinity by the Yellow Sect, WADDELL *Lamasism*, p. 362, TPS, pp. 579 and 583. DT, Ja ff. 11a-12b [= ROSENICH, pp. 374-380]. We find the

two statues, the first one enshrining the relics of the Lotsava mentioned in SP, p. 305, according to whom the statue of Mañjrya represented the Bodhisattva at the age of twelve and was situated in the Hyams k'añ gnyar pa, while the second one was found in a chapel of the aNags pa college. Also the DSG-L, p. 31 mentions the two statues. VASILYEV, p. 25 wrongly translates as *eternity* the term *gnyas bzang*, which means *receptacle* for the relics of saints.

¹⁷ The Lotsava of Hwa was the most famous of the masters who taught the cycle of Yamantaka. His name was rDo rje grags and his home country was aNye nam shan yu (Nye nam or Kut). A legend related by the DT says that, in his childhood the goddess Remat (Kevat), had placed him in her arms and taken him round the country for two months. Later he became a monk and studied chiefly in in Nepal with the teacher Mahākaraṇa, belonging to the spiritual lineage of Naropa. He perfected himself in the cycles of Yamantaka, Vajrabhadrava, Samvara, Vajrayogini etc. (the DT gives the list of the works and of the cycles studied by him). His knowledge of the Indian doctrines was so perfect, that the translations he made afterwards were judged, according to the DT, as the most perfect from the point of view of the interpretation of Indian thought. He displayed a tremendous activity as translator, teacher and restorer of temples and monasteries whose libraries he enriched with countless books. He took part also in the great council of the masters of dNas gTsañ and Kama organized by king rTse lde of Goge in 1076, but because of dissensions with his colleagues, Rwa Lotsava went to India and Nepal along with his friend the Lotsava of gNan. He had a great number of disciples who carried on his traditions for a long time. His biography is in DT, Ja ff. 11a-13a = ROZKICH, pp. 375-380. Cf. also DT, K a f 4b. Ca f 19b [= ROZKICH, pp. 71, 293, 396], BUSTON, p. 221; SP, p. 152; IT, II, p. 30.

¹⁸ The dGa' ldan p'o brañ was built by dGe 'dun rgya mtsho, the II Dalai-Lama possibly in 1530, it was the residence of the chief of the Yellow Church till the construction of the Potala. ROZKICH, footnote to Das Journey, p. 228, thought that the mind of Lhasa was here, but this is not the case. In front of the palace there is a stupa, which was believed to contain the relics of the IV Dalai Lama Yon tan rgya mtsho. Cf. SCHULEMANN, p. 60, DSG-L, p. 31 (= VASILYEV, p. 25) WADDILL, *Lamam* p. 269. dGa' ldan p'o brañ is the block of buildings at the S. W. corner of 'Bras spuñs. The Dalai Lama stays there when he visits the monastery. H. R.

¹⁹ The complete name is 'Jam dbyams rdo rje bKra tis dpal ldan pa. He was born in 1397 and died at the age of 71 in 1449. A disciple of Tsok k'a pa, he was the founder and the first abbot of Bras spuñs (see above n. 74), where his relics are kept in the Hyams k'añ gnyar pa, SP, p. 306. His life is told in the VSP, ff. 84b seqq. and in SP, p. 301, who relates also the visions he had before he founded the monastery. In SP, p. 305,

too we find mentioned this meditation cell (*grub k'o'i*), which was situated behind the great assembly hall and contained a wonder-working image of Jam Jhyas. Cf. also *Re'u mig*, pp. 62, 64, 66, and TPS, pp. 363 and 612 n. 54.

¹⁰ The printing press of 'Bras spuñs is mentioned by Tucci, *Lhasa*, p. 114, who describes also the system followed for printing. dGe 'dun grub and dGe 'dun rgya mtsh'o are considered by the tradition of the Yellow sect as the two first Da-ra-Lamas, although this title was granted by the Mongol prince Altan Khan to the chief of the Yellow Church only in 1578. The true first Da-ra-Lama was their successor bSod nams rgya mtsh'o, who is considered by tradition as the third of the series; TPS, pp. 47-48, *Das, Journey*, p. 228. BELL, *Religion*, p. 115. dGe 'dun grub (1391-1474) was the founder of bKra shis thun po and is considered as the nephew of Tsön ka pa. His literary output includes above all commentaries upon several works of logic and of Vinaya, and numerous liturgical hymns. A long Tibetan biography of him has been summarized by BELL, *Religion*, pp. 101-109, but it contains some inaccuracies, such as the attribution to dGe 'dun grub of the foundation of 'Bras spuñs. Another life is in VSP, f. 191. Cf. TPS, pp. 58, 122, 134 etc., WADDELL, *Lamaism*, pp. 63, 230, 231. *Re'u mig*, pp. 63, 68; *Das, Journey*, p. 227. SCHULEMANN, pp. 91 seqq. dGe 'dun rgya mtsh'o (1475-1532) was considered as an incarnation of dGe 'dun grub, it seems that with him there began the usage of choosing the head of the Yellow Church according to the incarnation principle. He became abbot of bKra shis thun po in 1512, of 'Bras spuñs in 1517 and of Se ra in 1526. He was the founder of the dGe 'dun po lhañ of 'Bras spuñs (see n. 78), of mKha' ris grwa tshañ (see n. 193) and of rGyal me tog tshañ (see n. 206). He created the dignity of *ada po*, charged with the administration of the demesnes of the church. His literary output too consists of commentaries and liturgical works. See SP, pp. 162, 163, 301-302 (short bibliography), TPS, pp. 40-41, SCHULEMANN, pp. 106-107, WADDELL, *Lamaism*, p. 233, *Das, Journey*, pp. 228-298.

¹¹ Se ra (sometimes Ser ra), with the complete name Se ra Tseg c'en gñh or So ra C'oq adñs, is a monastery or monastic town situated about 2½ miles to the north of Lhasa, in a valley to the foot of the hills. The monastic population numbers, as it seems, more than six thousand. The numbers given by Tucci, *Lhasa*, p. 102 for the inmates of the three great monasteries 'Bras spuñs (7700), Se ra (6600) and dGe' ldan (3300) have merely a conventional value. The name of the monastery is explained literally as the site of an enclosure of roses, VSP, f. 55b. Only in WADDELL, *Lamaism*, p. 269, we find a rather odd explanation of the spelling Ser ra, which is said to mean 'unmercifulness had', destroying the rice, i.e. 'Bras spuñs, Se ra's rival monastery. But this interpretation seems to be merely a popular joke on the continuous clashes between the two monasteries. The spelling Ser ra itself is probably the result of a doubling of the r, but when the names

all the three great monasteries are cited together in their abbreviations, the spelling is always *Se ra* was founded in *su pa* 1619 by *Tschä pa* a disciple *Hyama chen rön rje* Sakya ye tsen of Tsai. gñi tsan, who founded also a monastery called *Ha yan* in China. A short biography of him is found in SP, p. 306, on the Chinese monastery see also VSP I, 112a. The foundation took place in the 62th year of *Tschä pa* and included several buildings among which a temple and the four colleges called *Se ra stod*, *Se ra smad*, *röva* and 'Broh steh. The VSP, I, 116a, informs us that the community numbered (in 1697) about 2850 monks, and gives us the list of the abbots. SP, p. 307, gives the names of five colleges (the above plus *Se ra byas pa*) but adds that at his time the two colleges of *röva* and 'Broh steh had merged with *Se ra stod*. Nevertheless the colleges were still four, because he mentions also the one called *aNaga pa*, connecting it with the name of the baah Khan (ruler of Tibet 1700-1717), who had caused a new assembly hall to be built at *Se ra*. The passage of *Sum pa* is not very clear, we might suppose that this college had been founded by Lha baah Khan, the more so that the VSP, which is slightly earlier, does not mention it. Afterwards the number of colleges was reduced to three (*Byas pa* or *Se ra byas*, *Se ra smad*, *aNaga pa*), on which number all modern authors agree, with the exception of our text which divides *Se ra* into two colleges only. Perhaps it is a variant of account the smallest of the three, i.e. *aNaga pa*. *Se ra smad* gives elementary training, *Byas pa*, the largest of the three is reserved to the wandering monks, chiefly from Eastern Tibet with some Mongols. *aNaga pa* gives instruction in esoteric mysticism. See E. Krawinkel, *Three years in Tibet* pp. 287-296, 323-334. SANDHUCCI pp. 138-139, *Tibet. Lhasa*, pp. 102 and 106. TSP, p. 19, WADDALL, *Lamotsum*, pp. 63, 189-269 (date of foundation and name of the founder are wrong), WADDALL, *Lhasa* pp. 372 ff. (more exact). Decker in *M/TN VI* p. 29. DNGI, p. 14 (= *YANU TAY* p. 27), VSP pp. 112a, 116a; SP, pp. 306-307; KD, Za pp. 17b-18a.

¹ The *tsags chen* is the *das kmt*, mentioned by the Tibetan texts and the modern travelers. WADDALL, *Lhasa*, p. 373 (description and photo) says that on the roof of this palace there was a summer residence of the Dalai Lama. It is probably to be identified with the 'das kmt gow, which Lha baah Khan caused to be made or re-built. Inside the chapel there is a great statue of Avalokitesvara with eleven faces (*Tsags rje chen po bCu gñu sal*), which is mentioned in the Tibetan texts as the protecting deity of the sun (*dge shok nas*) aPal mo and as having been concealed at *P'a baah k'u* and found again by rGya. mi la ba baah po. SP, p. 307, DNGI, p. 14 (= *YANU TAY*, p. 27). Cf. also WADDALL, *Lamotsum* p. 270. [These are rooms in the upper part of the building used by the Dalai Lama when he visits *Se ra*.] I saw them when they were done up for his first state visit. - H.R.

² This magic dagger (*p'u ba*) is the object of great veneration in Tibet. People are allowed to touch it only once in the year after the Dalai Lama, in

whom it is brought in procession during the feast of the *smoz lam*. Touching the *p'ur bu* protects against evil spirits. The tradition relates that this wonderful dagger arrived Lying from India and fell upon a hill near *Se ra*, where it was found, and to which afterwards the name *P'ur bu loog* was given (see below, n. 90), Waddell, *Lamasum*, p. 269. As to *Grub t'ob Dar 'p'yar* (other spellings: *mDa' p'yar*, 'Dar p'yar, Dar p'yar, 'Dar 'p'yar), his relations with the *p'ur bu* are not well determined. According to Waddell, *Lamasum*, p. 269, he was an Indian sage to whom the dagger belonged originally, before it was found in Tibet. According to the DSGL, p. 34 (= VASILYEV, p. 27), he was the *gter ston* who discovered the dagger in a *gter ma*. On the other side SP, p. 307, leaves out the name of this ascetic and calls the dagger & the *p'ur bu* of *dPal c'en rDo rje gdon nu s*, i.e. *Vo rakumāra*, a form of *Heruka*, a god who is the *p'ur bu* personified (see TPS, p. 588) and who protects the *rNān ma pa* and the *Sa skya pa*. Moreover, from the Tibetan texts it appears that there were two persons of the same name, belonging to two different periods. DT, *Ca f Sa*, mentions one *Dar 'p'yar Lha btan pa* who made a sacred trumpet, which was blown by *Altā ROENICH*, p. 256, misunderstood this passage. - LP) A *Grub t'ob Dar 'p'yar* is also cited in connection with *Ha c'en bañ po* among the Siddhas who meditated in the *Jo nad* valley, *Re'u sug*, p. 61. On the other side the chronicle of the *V Dalai-Lama* and the *Bor c'os 'byun* of 'Jigs med rol pa rdo rje (HUTH, p. 77) mention one 'Dar p'yar contemporary with *Sa skya Pañdita*, he was a great magician, who aided the *Pañ c'en* in conquering the Indian heretics. The first author gives him the title *stab dpon*, the second the title *grub t'ob*. There were thus two ascetics with the same name, separated by an interval of nearly two centuries. Considering the historical importance of the *Grub t'ob 'Dar 'p'yar* of the times of *Sa skya Pañdita*, it is likely that the dagger had belonged to him.

⁹⁰ This statue is mentioned also in the DSGL, p. 34 (= VASILYEV, p. 27) under the name of *Padma yañ gsañ drag po*, and in SP, p. 307, under the name of *rTa mgrin yañ gsañ yab yum*, made of rose-wood (? the text is corrupted). On this deity and its forms see TPS, pp. 548 and 567-588, Waddell, *Lamasum*, p. 364, [GUTH, pp. 162-163, and above all] R. H. van Gulik, *Hayagriva the Mantrayāna aspect of horse-cult in China and Japan*, Leyden 1935]

⁹¹ This is the guide to the four monasteries (*dGa' lhan*, *Se ra*, 'Bras spñts, *hKra sñs lhan po*) by *Nag dñsñ byams pa*, entitled *Groa c'en po bñ dai rgyud btod smad c'ags ts'ut pad dkar 'p'wei ba*, and written at *P'ur bu loog* in 1744, See TUGEL, *Lhasa*, p. 178, - LP]

⁹² *P'a boñ k'a* (also *P'a hoñ k'ar*) is one of the most ancient sacred places of Tibet. According to the DSGL, p. 34 (= VASILYEV, p. 27), it is situated on a rock to the north of *Lhasa* on the slope of the hills [West of *Se ra*]. At first it was a meditation place of king *Broñ lhan sgam po*, who caused a stone

storeys house to be built there for this purpose SP p. 168 cf. n. 48. Then it became the residence of the first Tibetan monks, the famous seven and so. The small community which gathered there was then destroyed by the persecution of Glash dar ma, and the place remained deserted for a long time. Afterwards the community was resurrected and the hermitage was completely restored during the rule of Phags pa (1265-1280). Another destruction took place in the course of a war in a sa pag year (1359-1419?), and Teg chen (son of Kyegyal po (1349-1425 cf. IPS, p. 763 n. 8.)) restored it. Later rje kDe legs b'i ma began the construction of a monastery, but it was not completed because of fresh disturbances, perhaps those which broke out in the middle of the 15th century. Eventually the monastery was completed around the year sa lag of the 10th cycle (1609) by mkh on ston dPa. bvor thun grub pa. See VSP I 116b-118b (where the name is given as Pa bod k'a Bvan e ab shi gi nags k'rod) SP pp. 168 and 308, DNSL, p. 31 (= VASIL'EV, p. 37), WABER, *Lamasim*, p. 316. There is at Pa bod k'a a large gsum mgon po lha k'od attributed to Sruñ btsan agam po, where the images are carved in the rock. In its verandah is a stupa with the Dpa' nags padme hñag formula said to be the first writing shown to the king by Tsun mi Samphoja. In the main chapel is an image of Avalok (tsova Kharaśāpa), said to have been brought from Sruñ btsan agam po's birthplace at rDya ma. It has an ancient look. Brag dkar pa is said to have been the first rebuilder of the dgon pa. HB.

"Devikōja is the name of the temple of Kamakhya near Gauhati in Assam, a famous Hindu shrine consecrated to Kālī, which has entered the Tibetan Buddhist tradition as one of the 24 stūthas (places of pilgrimage). For the convenience of Tibetan pilgrims, the sacred places of Buddhism were, so to say, transferred toward the Indian frontier and assimilated to already existing shrines, later they were even simply reproduced in Tibet. Such was the case of Pa bod k'a, a Tibetan copy of Devikōja, which in its turn had been assimilated to Anūnagara. Several copies of the same holy place existed in Tibet (WABER, *Lamasim* p. 31) and it is on account of this that Pa bod k'a is called the second Devikōja. According to WABER, *Lamasim*, p. 307 seqq.) a block of stone carried thither from the original place in Assam was venerated at Pa bod k'a. On the 24 stūthas see TIGER, *A visit to an astronomical temple in India*, in IRAN, 1929, pp. 247-258 and *Tibetan pilgrims in the Swat Valley*, p. 21; IT, III, 2, pp. 39, 101.

"dGe pel or Ri bo dGe pel is a mountain behind Bras spubs, on the slopes of which this hermitage (ri k'rod) was situated. DNSL, pp. 31 and 34 (= VASIL'EV, pp. 24 and 27). On a little hill in front of this mountain (dGe 'pel gyi ri bo chen po) Tsōd k'a pa gave to his disciple the instruction for the building of 'Bras spubs, see SP p. 301. It is probably the same monastery (or hermitage) that was founded by Druñ chen Kun dga' rdo rje of the Ts'al pa family, a contemporary of Bu ston. SP, p. 159. TPS, pp. 630 and 652. Another Ri bo dGe pel and another 'Bras spubs (Ritugmbo-

gompas and Dor-bong of the maps) exist in the Saka region in gTsañ, SP, p. 324. The Dalai Lama pays a ceremonial visit to this hermitage when he goes to Braṣ spuṅa, and he also goes to the summit of aGe 'p'el ri to burn incense. H R.]

²⁰ aGrub k'ān rdo is apparently the same hermitage which the DSGL, p. 34 (= VASILYEV, p. 27) and SP, p. 306, call Se ra rdo - it is placed on the mountain behind Se ra, from which monastery it depended; according to Sum pa, it existed even before the foundation of Se ra. According to the ma., which adds the words goñ 'og, it was divided into upper and lower. The ma. adds also the name of another hermitage called Ke la sñā. Also the DSGL, loc. cit., mentions eastern and western Ke'u tsā. It corresponds perhaps to Kechung, which is found north of Se ra in the map of WADDEN, *Lhasa*, p. 32. Another Ke'u tsā existed near bSam yas - see below n. 146. Ke'u tsā is a ri k'rod clinging to the hillside between Se ra and P'ur bu loṅ. See photograph in S. CHAPMAN, *Lhasa the holy city*, p. 206, described simply as a monastery to the North of Lhasa. - H R.]

²¹ Pupocho of the maps. A hill to the north of Se ra with a small dgon pa. See above n. 83. DSGL, p. 34 (= VASILYEV, p. 27). WADDEN, *Lhasa*, p. 269 calls it P'ur ba ts'og.

²² DSGL, p. 34. mk'ar rdo on the hills behind Se ra and 'Braṣ spuṅa (VASILYEV, p. 28. wrongly joins this name with that of Ru k'a brag into one). mk'ar rdo is to the East of Se ra on the hillside on the opposite bank of the Bye ra, which is the sand embankment through which flows the stream from the Tsā ts'i p'u. - H R. Here a magic mill is preserved, which serves as an instrument to kill the leaders of an hostile party. See the interesting account in NERESKY, p. 493. - L.P.]

²³ C'u bañ is a name occurring in several regions of Tibet. This one, situated in the hills behind Se ra and 'Braṣ spuṅa, is mentioned only in the DSGL, p. 34 (= VASILYEV, p. 28). Other C'u bañ are found in La stod (DT, No f 24a [= ROSENTHAL, p. 917]), in Ol k'a, founded by a disciple of Tsāñ k'a pa (SP, p. 313), in aTod lūn, also founded by a disciple of Tsāñ k'a pa (SP, p. 310), (in A mdo not far from sKu 'bum (MITN. III, p. 336 n. 37)) etc.

²⁴ Brag ri ri k'rod old and new are mentioned also in DSGL, p. 34 (= VASILYEV, p. 27). Brag ri is Bari Goups of the maps, on a spur about one mile West of Se ra. - H R.]

²⁵ Here and farther below gTsañ po indicates the sKyid ōn

²⁶ Brag yer pa is a rocky hill to the North-East of Lhasa (Trayarpa or Dargyopa of the maps), where some hermitages are built or excavated in the rock. It is one of the earliest and most important religious centres, where shrines were built since the earliest times of the monarchy. K'ri tsam of Moa, one of the wives of Sroñ btsan sgam po, caused a temple to be built there (KD, 'A, f. 6a) and later also king K'ri tsān de btsan founded some hermitages (DT, Ka f 22a-b = ROSENTHAL, p. 44), SP, p. 173). After the

persecution of Glāṇ dar ma, Klu mes with his disciples founded there a temple (Yer pa lha k'añ) in 1011 or in 1020. DT, K'a l. 6a (= ROSSIGN. p. 74 SP, p. 179. There was also a Yer pa sPos dga founded by Mal yer pa. YSP, f. 123a, SP, p. 309. At Yer pa Atiśa gave a complete exposition of the Doctrine DT, Ca f. 9a (= ROSSIGN. pp. 259-260. The DSG-L p. 35 (= VASIL'EV pp. 78-79) says that at time (early 10th century) there were about 300 monks and that the place served as summer residence for the monks of the rgyud rnod, the Tantric school of the Ra mo c'e. Tucci *Lhasa*, pp. 106-111, give a description of Brag yer pa, see also the photo opposite p. 70. Yer pa of course is the general name of the valley containing this locality and the other ones mentioned in the following notes. PA }

" The Zia ba pug cave here mentioned is famous, because Padma-sambhava (U rgyan Rin po che) meditated there and conceived some gter ma in it. FPS, p. 547, TOUSSAINT p. 375. Near the cave there is the cell in which Atiśa meditated. On the Survey maps we find two places marked to the south of Brag yer pa: Yerpaphu (Yer pa p'u) to the north of the river and Yerpada (Yer pa mda') to the south. The map is wrong. Yer pa mda' too is really to the north of the river. PA }

" Tucci *Lhasa* p. 110 mentions this image of Padma-sambhava, to which worship is offered by drinking *cañ* in a cup made of a human skull. The DSG-L, p. 35 (= VASIL'EV, p. 78) mentions a statue of Avalokiteśvara, whose fingers exude drops of ambrosia, a statue of white stone on black stone, a white Turā, a statue of Maitreya which is incensed among the four great Mountains of Tibet etc. See also the description of Tucci, *Lhasa*, pp. 109-110.

" The DSG-L, p. 35 (= VASIL'EV, p. 78) mentions the cave of the 80 magicians. The other two cannot be found in the texts known to me. One of the caves is described as that of lha luṅ dPal gya rdo rje, the murderer of king Glāṇ dar ma. Perhaps this is the rDo rje pug. If so, it contains the five Buddhas carved on a central pillar with the word *gaṅa* on it. II K.

" The temple containing this chapel is certainly the one which Klu mes and his disciples built in 1011 or 1020 (see above, n. 95) and in which they placed the images of the Sixteen Arhats coming from China or copied from a Chinese model. The importance of this chapel is due to the fact that the cult of the Sixteen Arhats in Tibet seems to have had its starting point here, see FPS, pp. 555 ff. The date of this event cannot be ascertained. From DT, K'a ff. 6a-b, 11a [= ROSSIGN. pp. 74, 88], we can only infer that the activity of Klu mes and of his brother is to be placed during the 64 years preceding the arrival of Atiśa in Tibet (1042), and that in *some* about 1017 Klu mes was still alive, since Sol sag ('aṅ po c'e) was built in this year with his permission. Moreover, DT, K'a l. 6b, states that Klu mes built other monasteries before his death, among which that of Gra p yi Ts'oṅ 'dug. We can thus suppose that he died about 1020. Cf. also SP p. 179. [From my

rection the Chapel of the Sixteen Arhats is apart from the main temple on a hillock lower down, to the South-East. - P.A.]

¹⁰ Bon-tse of Nam Singh (*Records*, p. 43 n. 126), Dromto of the Survey maps, to the East of Lhasa on the northern bank of the sKyid c'u at the bend of the river. [It is usually pronounced Somtö. There is a small monastery a little above the road. - P.A.].

¹¹ The Lotsawa of gNau, Dar ma grags, is mentioned among the scholars taking part in the council of 1076, after which he accompanied the Lotsawa of Hwa lu India. He was the teacher of gTsañ pa Rin po che. The DSG.L, p. 36 (= VASNETEV, p. 29) mentions a gNau mgon p'uṅ to the north-east of hDe c'en rdzong, on the northern bank of the sKyid c'u; it was the residence of this Lotsawa. Cf. DT, K'a f. 4b, Ca f. 24a [= ROSKACH, pp. 71, 293], IT II, p. 30.

¹² [mGon po Zai bāi pa, of whom there are eight different variants, is one of the protecting deities of Buddhism. He belongs to the group of the 72 or 75 forms of mGon po (Mahākāra). On him see NEDESKY, pp. 50-53, and TPS, pp. 589-590. There is a tract by Tārānātha entitled mGon po bāi bāi pa's sgags bskas pa (vol. Ma of the complete works), TPS p. 596 L.P.]

¹³ See above n. 93.

¹⁴ Bla ma Zai g.Yu brag pa hrTson 'grus grags pa (called also, according to the VSP, hDe ba' rdo rje) was a member of the powerful Ts'al pa family who played such a large role in the history of Central Tibet. DT, Na ff. 136b-138a = ROSKACH, pp. 711-715], gives a long biography of him, but it contains very few elements of historical interest. His name is linked with the foundation of Ts'al guñ t'ān and of other lesser monasteries, such as gSeb and Nañ rgyal (DT, Na f. 73a [= ROSKACH, pp. 568-569]). He was born at Ts'a ba gru in sKyid bod in c'u yot 1123 and died at (c'u) t'ān, where he was abbot, in so glon 1193. He belonged to the teaching lineage of Mar pa, i.e. to the hka' rgyud pa of Dvags po, and was a contemporary and disciple of P'ag mo gru pa (DT, Na f. 68a [= ROSKACH, p. 550]) and of the cGwa Lotsawa. See VSP, f. 22b; DT, loc. cit. and Ca ff. 25b-26b, Na f. 4b [= ROSKACH, pp. 297-300, 406, *Re'u mig*, pp. 45, 50 SP, 159 and 309 (short biography); TPS, pp. 629 and 651].

¹⁵ Ts'al guñ t'ān C'oś 'k' or glü, DSG.L, p. 36 (= VASNETEV, p. 29) mTs'al guñ t'ān, V Dala-Lama in TPS, p. 629: dGr 'den ts'ai pa. It lies on the left (southern) bank of the sKyid c'u, nearly in front of Brag yer pa (DSGL, loc. cit.). It is the Khunglung of the Survey maps, to the south-west of Brag yer pa. It was founded by Bla ma Zai (see above n. 104) in 1175 (*Re'u mig*, p. 48). During several centuries it was the fief of the Ts'al pa family, which actively participated in the religious and political struggles of Tibet and was protected by Qubilai Khan. The construction of the complex of the monastery took several years and was carried on by the successors of Bla ma Zai. They received from Qubilai the territory of Ts'al, the revenue

of which was allotted to the construction of the several buildings and to the restoration of the temples. According to the *Reu mig*, p. 43 (cf. DT, Ka f 137b 1 = *Rinpoche* p. 141), Bla ma Zan built in 1187 the temple of Ts al guñ t'ah and the great statue of the god (*lha chen*). He began also with the erection of the sKu lham me od rten (SP p. 159), mentioned in our text: it was carried out by his successor Day ma grags. The latter built also the mGon k'ah (tabernacle) mentioned in our text, and placed a reliquary in it, TPS, p. 629. Later the dPon chen Rin rgyal who received from Qubilai the investiture of the districts of dBus and gTsang commenced the construction of the Eastern Palace (gZims k'ah tar pa) and of the Grand Court, his son dGa' bde founded the Mantra school in the dBus glā and the logical school in the Gos k'or glā (SP pp. 159 and 309 VSP I 122b-123a). The son of the latter sMon lam rdo rje built the chapels of Od guñ Paul and of the bKa' gyur in the dBus glā and carried out much work in the temples of Lhasa. His son Kun dga' rdo rje (religious name dGe ba s ble gros) summoned to Ts al the master Bu ston for the consecration of the bKa' gyur of which the monastery possessed three copies according to the sNas t'ah version (DT Ca f 6a = *Rinpoche* f 378 a). The colleges into which Ts al guñ t'ah was divided were called: Yan dgon, dBus guñ, Gos k'ri lha lng, Gos k'or glā and gZims k'ah tar pa, VSP, ff 124b-125a. The monastery belonged at first to the bKa' brgyud pa. Then it became dGe lugs pa and was burnt down in 1546 (*Reu mig* p. 72), probably during the wars between the Brgyud pa and the dGe lugs pa (TPS, p. 14). Cf. also TPS pp. 630 and 632. (Bla ma Zan established here as protecting deity Pe har on whom see TPS, pp. 734-736. Afterwards, in the time of the Fifth Dalai Lama, Ts al guñ t'ah became the seat of an oracle (*chos skyon*) emanating from Pe har. *NEZAKY* pp. 104-105. I P. There are two separate foundations: Guñ t'ah and Ts al guñ t'ah. The latter is the earlier and consists of three separate buildings called *lha k'ah*, *grams k'ah* and *chos k'ah* respectively, each with rooms for monks. The gNas t'ah *chos skyon* visits it on regular occasions and has rooms there. At Ts al he appears to be possessed by Pe har when at sNas t'ah the deity is described as rldo rje grags dan. Guñ t'ah is a high and spacious gtsug lag k'ah of one story. It was destroyed by fire and rebuilt by one Kun bstan rtsa Rin po che. It is the most impressive of the buildings I saw but it was firmly stated to be founded after the Ts al block of buildings. The great me od rten is at a little distance of the other buildings. II R.

¹⁰⁰ [Ye tes mgon po P'yang bāi pa (the Four-Armed Lord of Knowledge) is, like mGon po Za. bā pa, one of the lesser deities of terrific aspect who act as Defenders of the Faith for the dGe lugs pa sect. He is one of the 72 or 75 forms of mGon po (Mahākāśa) and belongs specially to the cycle of Vajrabhairava, a terrific form of Manjuśrī. He can be represented according to four stories of Zi ba shas pa, of rGya Lotsawa, of Ts al and of

rdwa and 'Tsal combined. On him see NERENET pp 44-47, IT, I, p. 86 and III, 2, p. 96. L.P.]

20' dGa' ldan, Kenda gomp of the Survey maps, Gaden, Gaden, Galdan, Galdan, Gaden of the Western travelers, is one of the three great monasteries of the Yellow sect. It was founded by Tsoñ k'a pa himself at about 25 miles to the East-North-East of Lhasa, on a high hill to the south of the sKyid c'n. According to the DSGL the hill is called dBañ bskur ri, according to the VSP f 35b and KD, Za, f 13b, 'Brog ri or 'Gog pa ri. [The hill 'Brog ri may be the southern spur which shelters the monastery - HILL] WADDELL, *Lamasism*, p. 268, calls the hill dBañ 'k'or. It was founded in the year sa glaw 1409 (SP, p. 233) after the celebration of the amon lam, on the 'Brog ri hill, DT, Ba f 7b (= ROERICH, p. 1077, VSP, f 35b. Some years later, in 1415, Tsoñ k'a pa himself built there the outer chapel (p yi' me od k'am) in which he placed some *manjulas* made of jewels, DT, loc. cit., SP, p. 298 (sGrub me od glaw k'añ). DSGL, p. 37 (= VASILYEV, p. 30). His successors, of which the VSP, ff 60a-79b, gives the complete list down to 1684, carried on the work of the founder, by the construction of buildings and the consecration of statues. At first two direct disciples of Tsoñ k'a pa founded the two colleges called Byañ rtse and Sar rtse, which exist to this day. The first was founded by Hor ston Nam mk'a' dpal bran po, born in Mal dro (or Ma gro) in c'u glaw 1373 (VSP, f 79b, SP, p. 297), who was a son the first Bla ma of the college. Sar rtse had as its founder and first Bla ma gNas brtan rto rgyal ba, known by the name of Sar pa Rin c'en rgyal mts'an (VSP f 80a, SP, p. 297). The Byañ rtse college was later restored by the 3uth K'i tog of dGa' ldan, C'os rjo Blo gros rgya mts'o, who gave it the name of T'os haam glin (VSP, f 72a, SP, p. 298). The DSGL states that formerly there were three colleges and not two. But the name of the third is not to be found, unless it be that Tantric School (rgyud grwa) often cited in the VSP (e.g. ff 74b, 80b) along with the two rTse, and called by SP, pp. 299-300, sNags rgyud grwa ts'añ, founded by rJe Sca rab scin ge, disciple of Tsoñ k'a pa. It is rather odd that our text should dedicate to dGa' ldan only a couple of lines, although from an idea point of view this is the most important monastery of the Yellow sect. This is perhaps due to the fact that the author, being a Sa skya pa, did not wish to dwell over-much on this monastery, whose political importance after all has never been considerable, for the vicissitudes of dGa' ldan in the political struggle of the 16th and 17th centuries see TPS, pp 44 ff and 648 ff. In contrast with the custom followed in the other foremost Tibetan monasteries, the abbatial chair of dGa' ldan is transmitted neither by heredity nor by incarnation. The rector (K'i tog or K'i Rin po c'o) has always been chosen from among the most learned monks, Dt, Ba f 8b (= ROERICH, pp 1079-1080. From the list of the abbots given by the VSP and by the DT we can infer that the term of office of the K'i tog has not always been

seven years. Among the first abbots there were some who kept their seat for 10, 11, and even 13 years. Only after about the middle of the 16th century the term became more or less fixed at seven years. The rector of dGa' ldan is often chosen among the lamas presiding over one of the colleges. He may be empowered to act as the Dalai Lama's vice-gent when the latter is absent. *BELL, Religion*, pp. 184-185. *WADDELL, Lamaism*, p. 268. According to the texts the number of the monks in residence at dGa' ldan oscillates between 2000 and 3000. The conventional number given by the Tibetans is now 3330. *Tucci, Lhasa*, p. 102. A good description of dGa' ldan but pp. 106, 110-112. [For the distribution of the provincial hostels (*kams tsun*), in the colleges see *KD, Za i, 14a-b*. - L.P.]

¹² A long list of the buildings and of the sacred objects of dGa' ldan is given by *SP*, pp. 229-299 and by *BSGL*, pp. 36-37 (= *YANVYEV*, pp. 29-30). Foremost among them is the golden stupa enshrining the relics of Tsun k'a pa, it is called *mtol on bu don ldan*. *YSP*, p. 58. *SP*, p. 298. It is placed in the chapel built by the successor (*Kaval tsal*) of Tsun k'a pa. Originally it was made of silver but it was replaced with a golden one by Guzi Khan's grandson Blo brat btan Rinpoche, who for this purpose imposed on the province of Kams a tax in gold. *SP*, p. 298. The stupa is enclosed in a Mongol tent of sandalwood and frat, dedicated, as it seems, by Tserib dargyn, the commander of the Dzungar army who invaded Tibet in 1717. *BELL, Religion*, p. 100. But according to a note in *SP*, p. 298, this tent was offered by Byams c'en nos rje. The temple in which the tent is found was in 1629, under the 33th K'ri tog Gosa kyi rgyal mtshan, covered with a Chinese-style stupa, *YSP*, I, 73, *Rensang*, p. 77. To the right and left of the stupa of Tsun k'a pa are the tombs of his two chief disciples. Concerning the other temples and objects of dGa' ldan not mentioned in our text, see the Tibetan works above cited: the descriptions of *Tucci, Lhasa*, pp. 95-96, and of *WADDELL, Lamaism*, p. 268, the life of Tsun k'a pa (*TPS*, pp. 433 seqq.) and those of the K'ri tog given in the *YSP*, to which we may add the collection of the lives of the K'ri tog, with the title *dGa' ldan gzer k'ri rin po che shub gyur he'i skyes mo'og dam pa k'ri c'en rin po che rnam kyi rnam tser rnam bshad nor bu'i pwen ba*. It contains the lives of the 47th to 71st K'ri tog and covers the period from 1699 to 1829. - L.P.]

¹³ These are sacred formulae engraved on the stones, a water spring, marks of the hands and feet of the saint, etc., *SP*, p. 299.

¹⁴ (Tsun pa (Brahma) was accepted in Lamaism as one of the major deities who protect the religion against its enemies. His name of Tsun pa dkar po Duñ ga t'or tsug can (white Brahma with the skull tuft) comes from his particular hair dress. He manifests himself in two main forms: at Lamo and at K'ri drug. On this interesting assimilation of a Hindu god see *NAMIKYI*, pp. 145-153. - L.P.]

¹¹¹ La mo is situated to the north-east of dGa' ldan, to the south of the river. It is mentioned in HUSTON, p. 204, and SP, p. 179, as the first residence of Buddhist monks founded by Klu mas (10th century) in dBu; the name of this foundation was La mo c'ag do'u. The DT, Ka f. 28a (= ROERICH, 61) informs us that the first monastery founded by Klu mas, as a stepping stone toward the rebirth of the Religion, was sGyel at La mo, founded in 80 bva 1009. According to VSP, f. 133b, and SP, p. 310, Klu mas had founded also La mo Ts'er gsch, which in the 17th century was occupied by married monk: perhaps it is the same monastery. A La mo Byan c'ub leag lha k'au to the east of Lhasa (probably in the same place) is mentioned by KD, 'A f. 10a. The *Re'u mig* gives us the name of a La mo bDe c'en founded in 1680 by Ts'a kwon Nomen Khan. [The name of the founder of La mo given to me was sTag rtse kura ho. In the *mgan k'au* are weapons belonging to sTag rtse M. chsu. - H.R.] The latter is sTag rtse pa, puppet ruler of Tibet under the Dzungar occupation 1717-1720. - L.P.

¹¹² rGya ma K'i ri k'au, Tiquang in the Survey maps, lies to the south of the sKyid c'u and to the south-east of La mo, in the valley of the rGya ma shu river (Gyamsang of the maps). The region is called in the Tibetan texts rGya ma i k'ri 'or VSP f. 132b, SP, p. 310. (rGya ma K'i ri k'au is now held by the Hor k'au family. The enclosure is surrounded by high walls and includes the castle of the officials, some small hovels for retainers, and two chapels with some large *me od rtse* in them. One is said to be that of the bKa' gdams pa 'Gro mgon Sañs rgyas (the same as rGya ma Sañs rgyas chon ston mentioned above). On the hillside North-East of K'i ri k'au is a small lha k'au called rGyal po k'au, containing an image of Broñ blsan agam po, who is said to have been born in a house nearby. - H.R.] There are several monasteries in the rGya ma region. Foremost among them is Rin c'en sgau (or rGya ma Rin sgau or sTag rtse's rGya ma rin sgau) founded by sNe'u sar pa's disciple Gyar (or dGya ra) agom c'en po g'lon nu grags pa [This is the same as dGyar agom c'en po (1090-1174) of the DT, Ca f. 33a (= ROERICH, p. 315). - L.P.] The *Re'u mig*, p. 49, tells us that the rGya ma Rin sgau monastery was rebuilt in 1181 by Sañs rgyas don ston, one of its abbots (the list of them is given in [DT, K'a ff. 33a-34a (= ROERICH, pp. 315-317) and; VSP and SP, loc. cit.]. In the same valley there was sNon gyi rGya ma Dum bu ri (VSP, f. 133a and SP, p. 310), founded by Zla ba rgyal mtshan, it corresponds to the Tumburi marked by the maps in front of Rin c'en sgau, on the farther bank of the Gyamsang. The DT, Ga f. 33b (= ROERICH, p. 74) mentions also a hull in gTsan called rGya ma No'u k'a.

¹¹³ Also written Ke tsal. For the Mai gró region we find in the texts also the spelling Mal dro or Mas dro, the latter is regularly employed in the VSP. This is the valley named Metorma (Mas dro smad?) in the Survey maps, in which some of the places mentioned in VSP, ff. 136b, 139a, 153a and by SP, pp. 311-312, can be identified: e.g. sKa tsal

(Kase Campa of the maps), *C'a dkar dgon* (Tibeta Campa?), *Tan skya* (Tangkye Campa, farther to the north on the skya c'u). The *Mal gro valsey* therefore still keeps the pious foundation made by *Broh btan agam po*. Since the VSP and H. Stone, p. 184, attribute the construction of *ska tsal* and of *Tan skya* to that king, *ska tsal* (today a *dGe lugs pa* monastery) was built by the order of the Nepalese wife of *Broh btan agam po*, along with three other monasteries which were meant to drop down the she-devil identified with the Tibetan territory, these are the four monasteries of the four sides. (The *agom po* proper of *ska tsal* consists of two chapels. I was told it was founded by *Padmasambhava* after subduing a *klu*. Quite near on the Northern side, is the *T'ge dam gyi glong lag k'u*, attributed to *Broh btan agam po*. It is a small simple structure with the appearance of great age, the only building I have seen in Tibet which struck me as really ancient and untouched. It contains a silver prayer wheel said to have belonged to *Broh btan agam po*. There is also a stone alleged to utter grunting noises, and a very strictly protected *me od ston* of the *klu* is in a small annex. H.R. *Tan skya* was among the monasteries which were intended for stamping the frontiers. It was later restored by *kun mes*. It belonged to the *Jo nang pa* and later to the *dGe lugs pa*. SP p. 316. *Tan skya* is now connected with the *rNam rgyal gya ch'u* at the *Poia*. It is said that the original chapel was on the hillside to the North of the present *agom po*, and that when the latter was built three ancient clay images from *Broh btan agam po*'s original foundation were brought to the new building. There are also several old bronze *me od ston* of the *virt* which appear in many *bka'* *gdams pa* foundations. H.R. *C'a dkar dgon* was founded by a disciple of *Tan k'a pa*.

* *dBu ru Z'u* of the DT, *Z'u lhu k'u* of the VSP in the lower part of the *gZo* gorge (*gZo roñ mdre*). (It is some fifty miles North-East of *Lhasa*, almost opposite the point where, on its course down from *Po mik*, the *skya c'u* takes a turn to the South West. It lies on the *Man ra c'u*, which flows North West down a valley leading to a pass on the road to *Nu me ri*. *Man* is the *Mya* of ancient records hence the name *Myañ Tio de dain*. There is a *bka' gdams pa dgon po* of *Man ra* not far away. On the inscriptions see R. Richardson Tibetan inscriptions at *Z'u-hi lhu k'u* in JR 44, 1952 pp. 133-154, and 1953 pp. 1-13. H.R. It was founded by *Myañ Tio de dain* *bsan po*, an important figure during the reign of *K'ri ston lde btsan* and his successors, as one of the highest dignitaries of the young Buddhist church of Tibet on him see Richardson op cit pp. 134-135. L.P. In this temple the founder had concealed the text of the *sNin tig* revealed by *Vimalamitra*, the basic text of the *rDzong c'en* school (TPS, p. 109). The temple then came into the hands of the *dGe lugs pa*, SP p. 312, VSP H. 151b-152. Further particulars about its history are found in a *dkar chag* painted on its wall. Suffice it to say that it was repaired by *deval ba k'loñ c'en rab byams* (1308-1363) and later by the VII Dalai Lama (1720-1757). See Richardson op

etc., pp. 133-134. For the mystic story of the shrine see TT, ff 115b-117b. - L.P.].

¹¹³ DSGI, p. 39 (= VASILYEV, p. 32): 'Bri guñ rdsoñ gear and 'Bri guñ Yañ ri dgon (Bri guñ rdsoñ gear lies on high ground on the left bank of the sKyañ c'u, near the mouth of the gZo roñ c'u, it commands one side of the narrow gap where the river emerges from the Klun and valley. The opposite side is commanded by what is now g-Yu sna dgon pa. This appears to have been an area of importance in the early days of the Tibetan kingdom. See *Documents de Touen-houang*, pp. 137, 142, etc. Today 'Bri guñ rdsoñ gear is primarily a fortress and administrative headquarters of a district governed by the 'Bri guñ monastery, but it contains a large 'Bri guñ pa chapel. I understand it was founded in the XVI century. Yañ ri dgon lies some 6 miles from 'Bri guñ rdsoñ gear up the gZo roñ c'u on the left bank. The river here runs in quite a deep gorge near the dgon pa, but is out of sight. It is said to have been founded by 'P'rin las brññ po, the 8th incarnation of 'Bri guñ C'os rje. It contains some 500 monks and appears to be very rich. There are many *mc'od rten* of 'Bri guñ Lamas, liberally covered in gold, also very beautiful *t'ön ku* painted in gold on a red background. - H.R.].

¹¹⁴ 'Bri guñ t'el, or mt'i, or t'el. The spelling of the main name oscillates between 'Bri guñ and 'Bri k'uñ, the latter form being regularly used in DT. SP. 'Bri guñ. The spelling of the Western travellers and cartographers is also various: Dugong, Digong, Dikung, Drikung. The monastery is situated at about 100 miles north-east of Lhasa, on a ridge resembling a sheep's back (hence its name, 'bri = she-yak) in the upper part of the gZo valley (VSP f 143b gZo roñ p'u 'Bri guñ t'el). It is also simply called T'el, since 'Bri guñ is the name of that tract of country. T'el, the original 'Bri guñ foundation, is spread over the side of a hill on the right side of the upper waters of the gZo roñ c'u. The chapels and colleges are at different levels, joined by steep stone steps and, in some cases, wooden ladders. The monastery is at an elevation of 13,000 feet or higher. There are no signs of cultivation further upstream. There is a ruined *lha k'ani* at the foot of the hill, said to have been destroyed by the Mongols (Sog po). There is a plain earthen *mc'od rten* of the founder sKya pa Bla ma in a chapel of the *ts'ogs c'en*. One hall is filled with golden *dkvül 'k'or*, some very large. About 300 ordinary monks and 60 *ms'rams pa*, who have a separate assembly hall and wear long hair and white shawls. The principal image in the main *ts'ogs c'en* is that of sKya pa Bla ma. There are many tombs of incarnations. - H.R.] [A first small monastery was founded there by Mi ñag sGom rñis, an illustrious yugin who was a disciple of P'ag mo gru pa (1110-1170), DT, f 71b (= ROSSIGNOL, p. 566). It is he who is mentioned under the date of 1167 as abbot of 'Bri guñ in *Re'u mig*, p. 48. The monastery was in 1179 taken over by another pupil of P'ag mo gru pa, 'Bri guñ C'os rje or 'Bri guñ Rñe po c'ñ (1143-1227).

of the Brug rgyal rkyu ra clan (hence the name rkyu pa), who pract. ally founded it anew. His life is told in DT Ra ff 85a-87a (= ROXBOROUGH pp 594-601). Cf also TPS p.688 + L.P. It abbot rPyan sda Grags pa 'byun gwas saved it from destruction at the hands of the Mongol general Do rla, who invaded Tibet in 1240, DT Ra ff 67b-77a = ROXBOROUGH pp 577-588 TPS, p. 9. But in 1290 it was destroyed by the Mongols and the Sa skya pa general Ag 'don, DT, Ra f 108b = ROXBOROUGH p. 649 TPS, p. 16. In 1313 rDo rje rgyal po built the great stūpa there. 'Bri guñ was governed by an abbot, as the supreme spiritual authority and by a rGom pa or rGom c'en, who carried on the secular administration and held both civil and military powers, corresponding to the dPañ c'en of Sa skya, on whose model the monastery was organized. The 'Bri guñ pa were a sub-sec of the bKa' brayud pa. Cf VSP, ff 143b-144a. I could not form a clear picture of the hierarchy at 'Bri guñ. rGom rñas was not mentioned so far as I can remember. The foundation was ascribed to the bla ma of rkyu ba (or rkyu ra) in kama, i.e. to 'Bri guñ Rin po c'e. His image has the place of honour in the 'das kash, and his reliquary (gdan rten) is there. There are also gdan rten of the gñuñ and rBom Rin po c'e's, the originals of whom were relations of the 4th rje. The position is complicated by the fact that some of the early incarnate lamas married and that some of them re-incarnated in more than one immediate successor. Moreover there was a civil administrator the rGom pa, and also a family of C'm rgyal who combined religious and civil functions and provided some incarnate lamas. The principal incarnation appeared to be referred to as the brGyud pa Rin po c'e, or the rKyesha pa, - H.R.]

¹¹ Ti agrom is mentioned in the DT, firstly as Ti agro of gZu in connection with Dosh Dharmabodhi (1052-1136), secondly as Ti agro bray of gZu in connection with Myañ bKa' gdams pa (11th century), DT Ca ff 37b, 41b (= ROXBOROUGH, pp 183-193). It occurs as Tr agro of gZu at al in Lanto XCI of the *Padma cat' vig* (Toussaint, p. 375), and as gZu stod gTer agrom in KTS f 27a. The mystical story of gZu stod gTer agrom is told in TT ff 114a-115b. [I did not go to Ti agrom, but I was told it is a monastery some miles up a stream running from the North into the gZu roñ cu - H.R.]

¹² The Lo monastery (Lo dgon) was founded in 1096 by rPyan sda Ts of K'rima 'bar Re'u mgy, p. 43. The DT Ca f 28a = ROXBOROUGH p. 303 speaks of a conflict between Lo and 'Bri guñ. The series of the Sema dpa' c'en po incarnates of Lo rTse tan is given in KD, Za f. 22a. The Lo Sema dpa' c'en po Grags pa rgyal tsu an dpal leñ po played a not inconsiderable role at the court of the VII Dalai Lama from 1720 to his death in 1741. See MITN, II, p. 251. + L.P.]

¹³ This pass is the rGod dkar Gokhardu of the maps. It is connected with the legend of Pa gor Yainocana, who is said to have given it its name. B. LAI ZEN, *Der Roman einer tibetischen Königin* Leipzig 1911 pp 149 + 1 P.]

¹⁰ gYa ma luñ is Yersaling Gampo of the maps. Padmasambhava concealed there some *gter ma*. TH. TSAINT, p. 372. [For a description see Tucci, *Lhasa*, pp. 124-125. Nothing ancient remains in the place. L.P.]

¹¹ aPa gor Vairocana-rakṣaṭa was the chief Tibetan disciple of Padmasambhava and is very often mentioned in the *Padma tñā yig* and in the *btan ma bka' tñā*. He meditated for three years in gYa' ma luñ. See B. LAUREN, *Der Roman einer tibetischen Königin*, pp. 143-144. and HOFFMANN, p. 57-62. - L.P.]

¹² aNas ngo is Nyango of the maps. It is otherwise unknown. - L.P.]

¹³ mGrin brāñ is spelt by Bu ston as Brin brāñ. It was founded by the king K'ri lde glong brtan Mog ag ts'oms (705-755). BUSTON, p. 186. BT, Ka t. 2.a [= ROSSIGNOL, p. 40]. Its position was indicated to me by Professor Tucci. [Cf. also Tucci, *Tombes*, pp. 83-84. On the birth of K'ri aroñ lde brtan in Brag dmar see BACOT THOMAS and TH. TSAINT, *Documents de Touen-houang*, p. 51. The place was visited by mK'yen brtse in 1846. KTS, t. 88a. - L.P.] [Near the small chapel containing images of Sroñ brtan sgam po, K'ri lde aroñ brtan and Mu k'ri, as well as K'ri aroñ lde brtan, there is a small house said to be the actual birthplace. In it are the remains of what are described as a red sandal tree and a white sandal tree. Not far away is an estate where the women used to put on Chinese dress on certain occasions in honour of the Chinese princess, wrongly reputed to be K'ri aroñ lde brtan's mother. The dress is now in rags, but some rings and ear-rings survive. - H.R.]

¹⁴ [The C'os k'or c'en po is the temple complex of bSam yas. It was built by K'ri aroñ lde brtan (755-797), on the advice of Śāntarakṣita and Padmasambhava, as a great *maṇḍala* and symbol of the new cosmic order in which Tibet was inserted with the conversion to Buddhism. The mystical story of its foundation is told at length in the *Padma tñā yig* and also in TT, II 103a-105a. It was till the end of the monarchy the royal temple of Tibet. Afterwards it was destroyed and rebuilt several times, and nowadays it contains very few ancient remains. The best modern description is that of Tucci, *Lhasa*, pp. 119-121. L.P.]

¹⁵ [The *dōu rise*, or central building of the temple, has in reality four and not three storeys, as here stated. Tucci, *Lhasa*, p. 120. L.P.] [The first three storeys of the *dōu rise* are said to be in Tibetan, Chinese and Indian style respectively. The roof is supported on an intricate cantilever arrangement of wooden beams of considerable size, it was recently restored by the former regent, the Rwa sgrēñ Rin po c'e. - H.R.]

¹⁶ [The Glāñ bla, «Four Continents», are the chapels built at the four sides of the *dōu rise* and enclosed within a common wall. As bSam yas is not so much a temple as a magical reconstruction of the world, an *Image*

Munda in the form of a *mandala*, these four chapels are intended to represent the four main continents (Uttarakuru, Aparagodaniya, Pūrvavideha and Jambuvīpa) of Hindu and Buddhist cosmology. Tucci, loc. cit. I P]

¹²⁷ [The Gūn prāṇ are eight lesser chapels between the Gūn bhū, intended to represent the eight minor continents of the Indian cosmology. Tucci, *Lhasa*, p. 121. - L.P.].

¹²⁸ [This Yakṣa ling 'og temple is probably the shrine of the Yakṣa Tan'diṃmar (Tan'diṃmar loṅ dṅug k'iān), which is the dwelling of the oracle of hSam yas. On this god and his temple see Nemesky pp. 166-170. - L.P.]

¹²⁹ The temple of Pe har is mentioned in BUSTON, p. 191 (JKor mdaod dPe har glān) and in DT, Ca f 8a (= ROBERTSON, p. 257, (dPe dkar glān). [Cf. also DAS, *Journey*, p. 295. Tucci, *Lhasa*, p. 121, NEMESKY p. 103. On the god Pe har, who belongs to the pre-Buddhist religious substratum of Tibet, see TPS, pp. 734-736, and NEMESKY, pp. 94-153. - L.P.]

¹³⁰ [The four sacred rten are found on the four sides of the central temple: they are painted respectively in white, red, blue and black. Tucci, *Lhasa*, p. 121. - L.P.]

¹³¹ [These three Jo mo glān were built by three of the queens (jo mo) of K'ri wroñ lde brtan, they are described in detail in the *Padma t'ān yig* (TOUSSAINT, pp. 348-353) and are barely mentioned by DAS, *Journey*, p. 293. - L.P.] [The Glān to the South has an exterior plan like that of dḅu rten on a smaller scale. It was recently much rebuilt by the Rwa agreñ Rin po c'e. In the Glān on the West are some stone troughs said to have been used originally as butter lamps. In the Glān on the North there is a stone tortoise in the courtyard, into which rain water drips from a dragon-headed spout on the roof. - H.R.]

¹³² [In fact, the 86th canto of the *Padma t'ān yig* (TOUSSAINT, pp. 342-353) contains a detailed description of the buildings of hSam yas. - L.P.]

¹³³ [The first story of the dḅu rten contains Jo bo Śākyamuni, crowned and in a youthful aspect, surrounded by ten standing Bodhisattvas. Tucci, *Lhasa*, p. 120. - L.P.]

¹³⁴ [The two protecting deities (c'eus skyoñ) are rTs mgrin (Hayagrīva) and Mi g-yo ba (Acala, TOUSSAINT, p. 343, Tucci, *Lhasa*, p. 120. The reason why they are particularly connected with king Men ag ts'oms is not apparent. - L.P.].

¹³⁵ The « Great Teacher Bodhisattva » is the Indian sage and scholar Śāntirakṣita, whom K'ri wroñ lde brtan summoned to Tibet; BUSTON, pp. 187-191. He became, along with Kamalaśīla, the theoretical founder of Tibetan Buddhism, as Padmasambhava was the practical founder. - L.P.] [What is described as Bodhisattva's own skull is now kept in a glass box to the right of the Jo bo. - H.R.]

¹²⁸ [The castle (*rdzong*) of bSam yas is not mentioned by modern travellers, but the village is still the seat of a governor (*rdzong dpon*), who is a monk official (*riwe drun*); Tucci, *Lhasa*, p. 131. - L.P.]

¹²⁹ mNa' bdag Nyañ Ra. pa can was born in 1135, Re'u mig, p. 46. He was a teacher of the 2nd Lotsawa and of Yañ dgon pa, Ya II 19b and 126b [= ROERICH, pp. 445 and 699] mNa' bdag Myañ ral. He was the discoverer of some *glter ma*, TPS, p. 114. [According to Roerich, a his real name was Ni ma 'od sar and he was one of the two famous *glter ston* of the rNia ma pa school, the second being Guru C'oś dhañ z; ROERICH, p. 445. - L.P.]

¹³⁰ [mTs'u akyes rdo rje is a translation of Padmavajra or Saroruhavajra, who is mentioned repeatedly in the DT and is, at least for the rNia ma pa, but another name for Padmasambhava, TT, ff 111a 114a, ROERICH, p. 389. Cf. TPS, p. 88. This image is that of Padmasāṃpi mentioned by Tucci, *Lhasa*, p. 178, as formerly belonging to Padmavajra and now preserved in the treasure of the castle of bSam yas. - L.P.].

¹³¹ On the footprints of Padmasambhava from the Guñ t'ah pass, which are found in several places in Tibet, see back n. 56.

¹³² Has po ri is the hill from where Padmasambhava went to meet king Kri sroñ lde brtan, BUDSON, p. 189. It is described by Tucci, *Lhasa*, p. 123, but no ancient remnants are left there.

¹³³ [The Lha bsañ k'āñ must be the «modest shrine» which Tucci found on the top of the Has po ri. The name indicates a chapel for the *lha bsañ* ritc, an introduction to the *dgra lha dpañ stod* ceremony in invocation of the dGra lha protecting deities, NEMESKY, pp. 319-335. L.P.]

¹³⁴ On rTa mgrin or Hayagriva, the horse-headed god, see R. H. van GULIK, *Hayagriva, the Mantrayānic aspect of horse-cult in China and Japan*, Leiden 1935, IT, III, 2, pp. 113-144, and TPS, pp. 587-588, 616. [The rTa mgrin temple is one of the four *glia* (see n. 126, and see to the North-West of the main temple. - R.H.).

¹³⁵ [P'ags pa Sems nāñ nal bas is a name of Mahākaraṇḍika, i.e. Avalokiteśvara, as it can be seen from the title of a short liturgical text in the bTan 'gyur. *Sems nāñ nal bas ba t'ags rje c'en po'i agrub t'abs*, Tōhoku 2746. - L.P.]

¹³⁶ [The *Māyājāla-mahātāntrarāja* (T 466) was translated into Tibetan by Rin c'en bañ po. - L.P.]

¹³⁷ mC'ims p'u or 'C'ims p'u near bSam yas is mentioned already in the times of K'ri sroñ lde brtan, who built a monastery there, DT, Ka f. 22a = ROERICH, p. 44, SP, p. 179. Another hermitage was founded by the Lotsawa c'en pu [i.e. Cug ro Klu'i rgyal mtshan at sPyi bo of mC'ims p'u, DT, T'u f. 33a [= ROERICH, p. 823]. The exact position of mC'ims p'u was indicated to me by Professor Tucci. Cf. Tucci, *Lhasa*, p. 125, Tucci, *Tombs*, p. 83. Das, *Journey*, p. 294. The mystical story of mC'ims p'u is told in TT, ff. 107^a-109^a. - L.P.]

¹⁴⁶ [Brag Jmar ke a tsan is mentioned at some length in TT f 107b, which draws its material from the *Padma tsa' yig*, Canto LXII. TOS SAINT p. 258: Bre gu dge'u [sic!]. This and the following buildings and caves are but parts of the great mountain hermitage of mCams pa. They cannot, therefore, be looked for on the maps. - L.P.]

¹⁴⁷ The Bya tsu a kroñ image is mentioned in about the same words in TT, f. 107b, which is here the source of our text. - L.P.]

¹⁴⁸ On Vairocana see n. 121.

¹⁴⁹ [Ta mi mGon brtan is mentioned in the chronicle of the Fifth Dalai Lama as a contemporary of K'ri sroñ lde brtan and connected with the cult of Vajravajra; TPS, p. 735. Ta mi or mTa' mi means frontiersman, a barbarian. - L.P.]

¹⁵⁰ On the Prajñāpāramitā as a deity see GERTS, pp. 130-132. and IT III, I, pp. 120-121. - L.P.]

¹⁵¹ On the Eight Precepts (bKa' bgyed), or doctrines of propitiation as practised by the rñan mi pa. see DT Ga f 3a = ROMUCH pp. 106-107. - L.P.]

¹⁵² [Princess Padma gsal was a daughter of king K'ri sroñ lde brtan. She died of illness, and this offered an occasion to Padmasambhava for foretelling the future of the Tibetan state and for recounting the deeds of the princess in her former lives. The legend is told in Canto LXXXIX and XC of the *Padma tsa' yig* (TOS SAINT, pp. 360-369). I P. [There is a stone slab in front of the chapel on which Padma gsal's body is said to have lain before being cut up. - H.R.]

¹⁵³ [The cave is called Blon po ngul in TT, f. 108a. Padmasambhava stayed there three months. - L.P.]

¹⁵⁴ [The list of the 25 disciples of Padmasambhava is given in KD Za ff 32b-33a also in HOFFMANN, pp. 50-51, each of them accomplished an outstanding feat of magic. The cave (ygrub p'ug) of the 25 disciples at Blon po ngul is mentioned also in TT, f. 108b. - L.P.]

¹⁵⁵ Ye ses mta'o rgyal was one of the two chief wives of Padmasambhava the other being Mandāravā. She is credited with authorship of the *Padma tsa' yig*.

¹⁵⁶ [IT is more precise. There is the meditation cave (ygrul p'ug) of Nān ban, and below it the cave of the C'oñ rgyal. On the slope of the hill to the right, there is the sleeping cave (gsam p'ug) where mTa'o rgyal practised meditation for twelve years, and on the slope of the hill to the left there is another sleeping cave of mTa'o rgya., called Rin mo p'ug. TT f 108a-b. - L.P.]

¹⁵⁷ [K'u 'dul k'yan : en p'ug owes its name to the fact that here Padmasambhava transformed himself into a mythical eagle-ke bird k'vun c'en assimilated to the Indian *garuḍa* and conquered *dul* the hostile Nāgas (*K'ia*), spirits of the so (so *bdag*) who were harmful to Tibet, IT f 108a. The

version of the legend in Canto LXII of the *Padma t'ari yig* (TOUSSAINT, pp 258-259) is rather different. - L.P.]

¹⁰⁸ (On Kun mk'yen (All-knowing) Klon c'en pa see n 325. He meditated here for three years and granted to his pupils the precepts of the *gYan yig* at Brag dmar Ra mo can; and here he died. TT f 168b. His requiem at mCims p'u is mentioned in KTS, f 28a. L.P. [It was swept away by a flood some years ago. - H.R.].

¹⁰⁹ (This is a word-for-word quotation from TT f 168b. Nan lam rGyal ba m'og dbyaṅs was one of the 25 disciples of Padmasambhava (see n 154) and also one of the seven « experiments, pupils » (*sat mi*). TP, p 690. He is also listed in Canto LXX of the *Padma t'ari yig* (TOUSSAINT p 280) as one of the 108 Lotsawas. - L.P.]

¹¹⁰ (gYu ru, an incorrect form of gYun ru (see n. 2), was the more eastern of the two parts in which dBus was traditionally divided, the other being dBu ru; TPS, p. 73B. - L.P.).

¹¹¹ Zur m'kar is Zungkar of the maps. Five great *mo od rten* are still extant there, the symbols of the five mystical families (*pañcaskula rigs lha*) of the Five Buddhas. Tucci, *Lhasa*, pp 119, 175.

¹¹² sGrags is the Tin district of the maps, i.e. the tract on the left bank of the gTsun po above bSam yas, Tucci, *Lhasa*, p 119. [It is Tag of Dala Journey, p. 291. - L.P.]

¹¹³ [*Bla mts'o* is a lake which is a *bla gnas* «The *bla* (life-power) of an individual, a family or even a whole nation is supposed to be connected with a certain place or being. This place or being to which the *bla* is attached, is called the *bla gnas*.... Very frequently a lake is regarded as a *bla gnas*, on which the life of a man or even of a whole nation depends. Thus for example a legend claims that the Yamdok lake (Yar 'brog mts'o) is the « life-power lake » (*bla mts'o*) of the Tibetan nation, and should it dry up then the whole population of the Land of Snows will meet its death » NIKOLSKI, pp. 481-482. - L.P.]

¹¹⁴ On Ye ses mts'o rgyal see n 155. According to Canto CVIII of the *Padma t'ari yig* (TOUSSAINT p 478), she was the daughter of bsGrags Nam mk'a' ye ses and gNubs dGe ba 'bhum. But her birthplace is nowhere mentioned and cannot be located.

¹¹⁵ (gSin rje ro pa is unknown. The name may indicate a form of gSin rje or Yama (but it is not found among those listed by NIKOLSKI, pp 82-87), or one of the early rNan ma pa teachers. The term *pa brat* (palace) seems to apply to a hill. - L.P.]

¹¹⁶ Yoné rdson of sGrags is mentioned in Canto XCI of the *Padma t'ari yig*, TOUSSAINT, p. 373, mis-translates the name as «Fort des Proclamations». It cannot be located on the maps. Yon rdson in Ma p 7, sGrags was visited

by mk'yen brise in 1868 KTS, f. 02a. See the picture in H. HARRIS, *Meine Tibetbilder*, - L.P.].

¹⁶⁷ sTsh'ed is unknown

¹⁶⁸ DT, K'a f. 15a = ROSENICH, p. 96], mentions a gNas'gor founded by Bre'ston 'Bum la 'bar in the 11th century, it may perhaps be identified with gNas'gor gar pa. The ms. adds: «gNas'gor p'ye of Rig'dzin Padma p'rin las». Both the shrine and the teacher are unknown.

¹⁶⁹ Nar'pug cannot be identified, nor can the following two shrines since there is no modern description of Yöns'rdzsh.

¹⁷⁰ Mc'lon rdo rje was a famous rNai'ma pa teacher, born at sGrags p'u in 1243, he died in 1303. He was a pupil of 'K'ru'ling Sen'ge rgyal pa. DT, Ga f. 43a-b = ROSENICH, pp. 196-197, *Re'u mig*, pp. 53, 57

¹⁷¹ rDzod k'sm p'ug cannot be identified.

¹⁷² mK'ar c'en cannot be identified.

¹⁷³ sGrags Groñ'mo c'o is not otherwise known.

¹⁷⁴ Sen'ge rgyas ye Ser Rin po c'o of aNas studied in India and in the frontier countries at the time of the suppression of Buddhism in Tibet in the 9th century, and became a great *stidha*. He wrote the mDu 'grel'ma pa'go c'o, DT, Ga ff. 2a, 24a = ROSENICH, pp. 104, 105, 153.

¹⁷⁵ tDa rje brag, Dorjeira of the maps. According to DSGL, p. 40 (= VASILYEV, p. 33) it is inhabited by about 400 monks, among whom is the incarnation of Rig'dzin Padma p'rin las. It was, and still is, a very important centre of the rNai'ma pa in Central Tibet, and as such it was badly sacked by the Drongars in 1718. PETZICH pp. 44, 47, 92. Description in Tucci, *Lhasa*, p. 119. [It was founded by bkra'ma stobs rgyas at the end of the 16th century. Li An-che, *Rhai'ma pa, the early form of Lamaism*, in JRAS 1948, pp. 149, 151. According to KTS, f. 6b, hDag po bkra'ma stobs rgyal mK'ar 'gro yoda grub ritual was one of the five incarnations of K'ri'srod lde brtan, and precisely the embodiment of his virtues (yon tan sprul pa) - L.P.]

¹⁷⁶ rle btsun Gluñ'ras pa Padma rdo rje was born in 1128. He was at first a bKa'brgyud pa and studied in Lo'ro and at Pa'g mo gru. Then he became the founder of the 'Brug pa sect. today dominating in Bhutan and partly also in La'wangs. He was the builder of Rwa'luñ. DT, Na ff. 113a-115b (= ROSENICH, pp. 659-664) CL also *Re'u mig*, p. 45, TPS, p. 90; Tucci, *Lhasa*, p. 177.

¹⁷⁷ TPS, p. 90 spells this name as rNa p'u. DT, Na f. 115b (= ROSENICH, p. 664) has aNa p'ur dgon. According to KD, Zs f. 28a, aNa p'u lies on the back slope of gSah p'u. But this has nothing to do with the more famous gSah p'u (Ne'u tog) in the Lha sa region, and therefore we are not able to locate aNa p'u, - L.P.,

¹⁷⁵ Yar stod brag is the mountainous massif which divides the aKyid cu from the gTsañ po before their confluence. TUCCI, *Lhasa*, p. 138. The pass is Chö la of the maps. - L.P.]

¹⁷⁶ rMor cannot be located.

¹⁸⁰ rMor o en seems to be rMor c en Kun dga 'byun grus (17th century?), the third successor of Mañ t'os Klu sgrub rgya mis o (on whom see n. 575, in the Ts'ar pa branch of the Sa skya pa sect., KD, Za f. 31b. - L.P.)

¹⁸¹ Srin po ri is Samori of the maps. [The temple is still extant and belongs today to the Sa skya pa, TUCCI, *Lhasa*, pp. 101-102. - L.P.]

¹⁸² Vibhūticandra was an Indian master who came to Tibet at the beginning of the 13th century. The circumstances of his foundation of Srin po ri are related in DT Na f. 87a and Ts' f. 20b (= ROSSEN, pp. 600-601 796-797). - L.P.]

¹⁸³ Glo bo don stän is the valley above Lo of the maps, to the east of bSam yas.

¹⁸⁴ [The mystical story of the bKra śis 'od 'bar, also called Glo don stän mo'od rten, is narrated in TT, ff. 82b-84b. It may be mentioned that bKra śis 'od 'bar is also the name of a terrific minor deity belonging to the retinue of Tai'u dmar; NESSEMY, pp. 174-175. - L.P.]

¹⁸⁵ The rDo valley is that of a left-bank tributary of the gTsañ po below Lo. [It contains the monastery of the same name, Boh Gompa of the maps, Das, *Journey*, p. 298. - L.P.]

¹⁸⁶ The 'On valley (Wün of the maps) joins that of the gTsañ po below 'Tse t'än. It was visited by Tucci in 1948. TUCCI, *Lhasa*, p. 126.

¹⁸⁷ bKra śis rdo k'a is Tashetokhn of the maps, TUCCI, *Lhasa*, pp. 126, 178. It is mentioned in several texts as one of the places where Tsañ k'a pa stayed, he spent two months here in 1415, DT, Ba f. 7b (= ROSSEN, pp. 1077-1078); SP, p. 300; TPS, p. 433.

¹⁸⁸ Ke ru is still in existence, but its decoration was completely renovated at a recent date; TUCCI, *Lhasa*, p. 126. *Tombs*, p. 83. It is mentioned in the DT, Ca f. 8a [= ROSSEN, p. 257] as 'On lha k'än Ge ru, in connection with 'Brom ston (1005-1054). [Inside the lha k'än is a fine bronze mu'od rten, with relics from Nepal, called 'Od bar mo'od rten. Nearby is an old rdzön called rGyal k'än. - H.R.]

¹⁸⁹ [dKar c'än is a chapel on the side of Ke ru, TUCCI, *Lhasa*, p. 126. Of course it has nothing to do with the better known aKar c'än, the findspot of a famous inscription, which is modern Ra ma gari in the neighbourhood of Lhasa. - L.P.]

¹⁹⁰ C'os stän, Choding of the maps on the hillside to the East of Ke ru, was founded by four ascetics in the 12th century, DT, Ca f. 17b (= ROSSEN, pp. 138-139).

⁶¹ The rGya. was Rin po che is an incarnation of Śāntideva (Zi bu lha) the series down to the end of the 18th century is given in KD, Za f 21a-b. From 1728 to 1735 the 14th incarnate 'Jigs med ye sen grags pa acted as the vice-governor of the VII Jang-lama during the latter's exile to the Chinese frontier, MITN, I pp. 222-223. The relics of the first rGyal was are still venerated at Chos shing; Tucci, *Lhasa*, p. 126. - L.P.]

⁶² The position of 'On pa 'sTag tsun was indicated to me by Professor Tucci. It gave the name to the 'sTag tsun pa school, which came into being in 1405, apparently as a sub-sect of the bKa' bgyud pa, TPS, p. 92. At one time they were fairly influential and were in relations with the Ming emperors, who gave them the title of Fu chiao wang Prince defender of the Doctrine TPS, p. 25. But now they seem to have disappeared. [At 'sTag tsun in On Ye ien mtso rgyal, the wife of Padmasambhava, took refuge from a suitor who pursued her; Tucci, *Tibet*, p. 67. - L.P.]

⁶³ m'Ya ris Gwa tsun is the college for students from Western Tibet was founded in 1451 by the 2nd Dalai Lama dGe 'dun rgya mtso with the help of a king of Gu ge, on a hill not far from rTse tsun. *Reu mig*, p. 1. DSG-L, p. 41. - VASUDEV, p. 351, Kishen Singh and Ugyen Genpo in *Records*, pp. 286, 349, *Das Journey*, p. 298. Description in Tucci, *Lhasa*, pp. 125-126. The form m'Ya ris Dwags po Gwa tsun in our text seems to indicate the addition of the two southern (Lho rgyud) colleges of the dGe lugs pa sect m'Ya ris Gwa tsun and Dwags po Gwa tsun, which are mentioned in KD, Za f 18b-19a. It appears from our text that both are situated in the same place. But the dGe lugs pa college of Dwags po Gwa tsun (to be kept distinct from the Sa skya pa institution of the same name, on which see a. 333) is unknown from other sources. - L.P.]

⁶⁴ 'Gro mgon P'ag mo gru pa rDo rje rgyal po (1110-1170) from southern mDo k'ams was a disciple of Sa skya pa c'en po. Zan bla ma and rJe sGam po pa, and a teacher of the Lam 'bras and of the Mahāmudrā. DT 'Ka H 66(=7)h - ROERICH, pp. 553-563, *Reu mig*, pp. 44, 48, TPS, p. 688. After his death, a small temple was built at P'ag mo gru, which later grew into a great monastery, disputed between the abbots of 'Bru guñ and of 'sTag tsun. The P'ag mo gru pa were bKa' gdams pa, but with bKa' bgyud pa affinities, later they acceded to the dGe lugs pa. With Byañ cub rgyal mtshan they obtained in the 14th century also political power in Central Tibet, which they wrested from the Sa skya pa. Their succession went from uncle to nephew, the elder brother acting as abbot and the younger marrying in order to continue the family. TPS, pp. 19, 30 et passim.

⁶⁵ gDan sa mtol was founded by 'Gro mgon P'ag mo gru pa in 1158, *Reu mig*, p. 47. It was at first the centre and later merely the religious capital of the P'ag mo gru pa during their rule over Central Tibet (14th and

1 in centuries, while sNe'u gdon was the political capital. For descriptions see DAS, *Journey*, pp. 298-299, and Tucci, *Lhasa*, pp. 127-129.

¹⁰⁰ The statue Byi sa ma cannot be identified.

¹⁰¹ Zañs ri mk'ar dmar is Sa-gyabong of the maps. Cf. DSGL, p. 49 (= VASILYEV, p. 35). It is mentioned as Zañs ri k'un dmar in DT, Pa f. 3a [= ROEMICH, p. 984. See DAS, *Journey*, p. 300, *Das Dictionary*, p. 1130b, and Tucci, *Lhasa*, p. 123. mK'yen betse went there in 1540, KTS, f. 83b. LP.

¹⁰² Ma gung lab sGron ma was a disciple and *mudra* of the Indian master Dam pa Sañs rgyas on whom see TPS, p. 92. She was born in 1035, was a specialist of the good system of mystical resurrection and died at the age of 95 in 1149, DT, Pa f. 2a b = ROEMICH, pp. 983-984, *Re'u mig*, pp. 41-46. She was said to be an incarnation of the mother of Asaṅga and Vasubandhu, KD, Za f. 32b. - LP.]

¹⁰³ [According to KD, Za f. 32b, Ma gung lab sGron ma had three sons and three daughters. The eldest son was named Ra dgra grub be, later styled rGya. ba don grub; the middle one was Grub r'uñ and the youngest, Yan grub. Some vague information about the eldest son (under the name of Grub ce) is found in DT, Pa f. 3b. = ROEMICH, pp. 985-986. - LP.]

¹⁰⁴ Ol k'a (also spelled 'Ol dga') sTag rtsa is Okadzung of the maps. Cf. DSGL, p. 43 = VASILYEV, p. 36). The 'Ol k'a district played a great part in the wars of the 16th century. TPS, 44, ff. 646. The once-important town of sTag rtsa is today utterly decayed. Tucci, *Lhasa*, pp. 10-13.

¹⁰⁵ rDsañ pya is Danchi of the maps. Cf. DSGL, p. 42 (= VASILYEV, p. 35). The temple was founded by Gar mi Yon tan g-yuñ druñ, Tucci, *Lhasa*, p. 78. It was rebuilt by dPon Nam mk'a'ñ bzat po. Its pictorial decoration was due to the initiative of Tsoñ k'a pa, in 1399 he also caused the decayed image of Maitreya, made by Gar mi Yon tan g-yuñ druñ, to be renovated. TPS, p. 41, VSP, ff. 155b-b, SP, pp. 229 and 313, *Re'u mig*, p. 63. Description of the temple and of the famous Maitreya statue, which in its present shape is rather modern, in Tucci, *Lhasa*, p. 131. The ms. adds: «Residence of rJe Rin po tse (Tsoñ k'a pa)».

¹⁰⁶ The position of 'Gal p'ug was indicated to me by Professor Tucci [It is 'Ol k'a mGar p'ug of Canon XCI of the *Padma t'ari yig* (TOLSTAINI, p. 374, and of DSGL, p. 42 (= VASILYEV, p. 35), 'Ol dga' Gar p'ug of VSP ff. 158b-159a and SP, p. 230. - LP.]

¹⁰⁷ Dwags po is Thakpo of the maps, the region to the south of the gTsañ po and to the east of rTse t'ad.

¹⁰⁸ Dwags la sgam po is a great shrine of the 'bha' bgyud pa. It was founded in 1121 by Mi la ras pa's pupil, rJe sGar po pa and was destroyed by the Dsangars in 1718. *Re'u mig*, p. 45. DSGL, p. 45 (= VASILYEV, p. 38). The maps call it Taiha Kampo and place it among the mountains to the north of the gTsañ po. Cf. Kinship in *Records*, p. 30. - LP.]

²⁹⁸ *h ra mo brag* cannot be located. A *K ra mo ldan lha* is mentioned in the Canon M.I and XC.VII of the *Padma tshag* sig. To. 85AINT, pp. 374, 411.

²⁹⁹ In the rGyal me log tsh valley lies the *Cos 'k or rgyal* monastery (Chakorgye of the maps), founded in 1509 by the Second Dalai Lama dGe-dun rgya mtsh'o. It was destroyed by the Daungans in 1718 and was rebuilt shortly after by the regent *Kah c'en nas*. SP pp. 314-315. DSGL, p. 43 (= VASILYEV, p. 36); *Ran mig*, p. 70; TPS, 654.

³⁰⁰ The DSGL, p. 43 (= VASILYEV, p. 36) calls it the *safe-power lake - bla mtsh'o*, see n. 163] of dPa'i ldan lha mo Kälidzevi. It is the Cholsamo of the maps. Ch. Bell calls it *Cos k'or rgya*, *gyi gnam mtsh'o*, according to him every Dalai Lama visits it once in his lifetime, for it shows him the future events of his life and the manner of his passing away. The lake was visited also by the Regent when searching for signs indicating the place of reincarnation of the present Dalai Lama. - H.R.] Near the lake is a *nyon ksh* and in it an image of dMag sor ma, the terrible goddess who presides over the lake. BELL, *Religion*, p. 159. [The *Cos k'or rgyal* lake is the *bla mtsh'o* of all the Dalai Lamas, Ch. BELL, *Portraits of the Dalai Lamas*, London 1946, p. 41, cf. NEZDESKY, p. 450m dMag sor ma is one of the many forms of dPa'i ldan lha mo, the chief guardian goddess of Lamasium, usually assimilated to Hemshi, IT III 2 pp. 98-105, NEZDESKY, pp. 24-32. - L.P.]

³⁰¹ According to the Tibetan geographer, *Ran po* lies to the east and south-east of Ol k'a and dBus stod, DSGL, p. 47 (= VASILYEV, p. 39). Das, *Dictionary*, mentions it as a district in the *khö po* province, and this is confirmed by H.D. Za f. 30b. *h e brag mdo* or *Ran po* in *Köñ po*. It is apparently the whole or a part of the valley of the Nyangchu or Giamdachu, which in the modern maps is represented as the very heart of *Köñ po*. - L.P.

³⁰² *Loñ po stod* is mentioned by Das, *Dictionary* p. 224b. as a district in *Köñ po*. It is not marked on the maps. - L.P.]

³⁰³ [*Köñ po* is a large region, only partly surveyed and ill-defined, whose centre according to DSGL, p. 47 (= VASILYEV, p. 40) is in the lower valley of the rGya mdo c'u (Giamdachu, Nyangchu), it extends also around the confluence of this river with the gTsah po. - L.P.]

³⁰⁴ *sPa bo*, on the great bend of the Brahmaputra, is divided into upper and lower (*sPa stod* and *sPa smad* Potö and Pome of the maps). - L.P.

³⁰⁵ [*Glo ba* or *Blu ba* Iopa of the Europeans, is the name given by the Tibetans to the tribes of the southern slope of the Eastern Himalaya Aka, Miri, Dafia, Mishmi, Abor. - L.P.].

³⁰⁶ *K'yuñ po* is the district whose capital is *K'yuñ po steñ c'en*, Chungpu Tengchen of the maps in the upper Saitwen valley. Described by PERZEL, *Peking to Lhasa*, London 1925, pp. 156-158. - L.P.

³⁰⁷ *Ri bo c'e* was founded in 1276 by *Saba rgyee dbon* (1251-1296). In the 13th century it was the most important monastery of K'ama. IT No

f 110a [= ROSENICH, p. 652 It is Rwoche of the maps, north-west of Chamdo (C'ab mdo), on the sources of the Driku. - L.P.].

²¹² [Nai c'en is at some 50 miles North of Ri bo c'e. There is a bKa bgyud pa monastery called Ts'e c'u. See E. TRICHMAN, *Travels of a consular officer in Tibet*, p. 108. - H.R.].

²¹³ rTse t'ah or rTsa t'ah became a seat of the Pa'ag mo gru pa along with gDan sa mt'ed, TPS, pp. 27-28. Its main monastery was founded by the great Byan c'ub rgyal mts'an of Pa'ag mo gru in 1351, and further endowed in the following year. Its history down to 1476 is narrated in DT, Ha ff. 9b-10b, = ROSENICH, pp. 1032-1034. Cf. VSP, ff. 175b-177a; SP, p. 318] Description in TUCCI, *Lhasa*, pp. 133-135.

²¹⁷ The cave of T'ub pa gser gliñ ma cannot be identified.

²¹⁸ The mNa m'e'd pa are the monks of the mNa m'e'd monastery at tTse t'ah. It was half destroyed during the wars of the 16th and 17th century, as well as in the Dzungar invasion of 1718, but still contains some ancient works of art; TUCCI, *Lhasa*, p. 135. - L.P.].

²¹⁹ The bSam gtan gliñ monastery near rTse t'ah is a Sa skya pa foundation, mainly connected with bSod name rgyal mts'an. [It was visited (Bu dam bSam gtan gliñ) by mfk you brtse in 1857, KTS, f. 8a. Description in TUCCI, *Lhasa*, pp. 135-136. - L.P.]

²²⁰ See n. 671.

²²¹ [Yar klubs Sañ ge rgyal mts'an was a disciple of Dam pa bSod name rgyal mts'an and the founder of the Tsar pa lineage of the Sa skya pa, KD, Za f. 31b. He was also a pupil of Bu ston, and as such the 10th hierarch in the lineage of Tsar c'en (on whom see n. 518), KD, Za f. 32a. He must therefore have lived in the late 14th century. - L.P.].

²²² bSod name rgyal m'e'ng cannot be identified.

²²³ [This mGon po seems to be mGon po P'yang drug pa (the Six-armed Lord), a form of Mahākāla and one of the yi dam or protecting deities of Tibet, particularly venerated by the Sa skya pa, TPS, pp. 584-586; R. v. NERNST-WDJKOWITZ, *Ein Beitrag zur tibetischen Ikonographie*, in *Archiv für Völkerkunde*, V (1951) pp. 138-150, NERNST, pp. 33-44. - L.P.]

²²⁴ The position of Zo dañ Gahs po ri was indicated to me by Professor TUCCI. [It is the mountain at the mouth of the Yar klubs valley where Avalokiteśvara came down as a monkey and by his union with an ogress gave origin to the Tibetan race, S. Ch. DAS, *Journey*, pp. 301-302; TUCCI, *Lhasa*, pp. 133, 179. - L.P.].

²²⁵ mPre agom Byan c'ub sems dpa' means the Bodhisattva who meditated as a monkey, it refers to the above-mentioned legend. - L.P.].

²²⁶ mNe'a gdañ Kun bsan rtse, Netung of the maps, was in the 15th century the civil capital of Tibet, seat of the lay branch of the Pa'ag mo gru family. See TPS, Part I, Ch. 3-6. At the end of the 15th century it fell under the sway of the princes of gTsān, supporters of the Red sects, and then

decayed rapidly. Today it is but a ruin-field. TUCCI *Lhasa*, p. 136. There is a *dgon pa* on part of the site of the old palace, called Br_u by S. Ch. Das, *ms. dHem rtsa*. - H.R.].

²²⁷ On the Paq mo gru pa see above, n. 194.

²²⁸ rTse tsog pa (Chesok of the maps, Tse chog pa of S. Ch. Das, *Journey*, p. 306, is at the foot of the hill of rNe'u gdon. Tsoñ k'a pa is said to have been ordained here. TUCCI *Lhasa*, p. 136. But the place where the ceremony actually took place is rNas rgyal Lha kañ on which see n. 242. - L.P.]

²²⁹ On K'a o'e Paq e'en see n. 53.

²³⁰ rGrol dkar, the white (Svela. Sita) Tara, is one of the two main forms of this outstanding female deity of Mahāyāna, on whose iconography and symbols see TFS, pp. 38, 191. - L.P.]

²³¹ [On the first three of these monasteries see respectively nn. 228, 315 and 327. rTos uñ tsog pa is mentioned in several texts (TFS, pp. 134, 664, 135) and we know that it was founded in 1255 (Tables of the *bañjārym dkar po* in A. Lsoma Dr. Komün, *A Grammar of the Tibetan Language*, Calcutta 1834, p. 186). Das *Journey*, p. 118, places the Choitlung gumba in the uplands to the north of Gyantse and some three miles away. - L.P.] (Chöitlung (Uos loñ) is one of several *dgon pa* on the southern slope of the Po Shiroday (gZa biag) hill north-east of rTse, it is to the East of the dGa' ldan monastery. - P.A.] This dGa' ldan is Hi k'rod dGa' ldan, or rTyan dkar goñ ma, marked simply as Gonpa on the maps. IT, IV, I, p. 61. - L.P.]

²³² The Yar klün valley south of rTse tsuñ was the cradle of the Tibetan monarchy. On the royal tombs there see TUCCI *Tombs*, and H. HOFFMANN *Die Gräber der tibetischen Könige im Distrikt 'Pyñas rgyas*, in *Nochr. Ak. Wiss. Göttingen*, 1950. [The same list of three me od rten and three holy places is found in DSG.L, p. 41 (= VASILSKY, p. 34). - L.P.]

²³³ On these two sacred places see respectively nn. 237 and 271.

²³⁴ On Ran n'ñh pug see n. 265.

²³⁵ On Yum bu gla agañ or Yum bu bla ckh'ar see n. 244.

²³⁶ On these three stupas see respectively nn. 250, 268, 280.

²³⁷ K ra 'brug founded by king Sroñ btsan agam po (c. 620-649), DI, Ka I 20b (= HUNICH, p. 40, SP, p. 168. According to B. STON, p. 184, [and KD, A f 6b], it was built on the left shoulder of the she-devil of Tibet in order to keep her down. Cf. DSG.L, p. 41 (= VASILSKY, p. 34). [K ra 'brug, about five miles south of rNe'u gdon, is the Tandub of Das, *Journey*, p. 302, and *Dictionary*, p. 1130b. It contains a bell with a noteworthy inscription, for which, and for a general description of the temple see TUCCI, *Lhasa*, p. 136, *Tombs*, pp. 70-71. K ra 'brug is the seat of a c na skroñ who is an emanation of Po har. NERANSKY, pp. 148, 153. - L.P.] K ra 'brug has

clearly been repaired and added to, but it appeared to me that the cella itself was of ancient design, and perhaps in part of ancient construction. - H.R.]

²³⁸ hKra sde nyams sñoms is according to our text the name of the main temple of K'u 'brug. In the edict of K'u 'sroñ lde brtan on the introduction of Buddhism its name is given as hKra sde lha vu. Tucci *Tomb.* p. 46 - L.P.]

²³⁹ Nothing can be said about the stone images of the Pañcatathāgata. Nowadays the cella of the main temple (*gisug lag k'ang*) contains an image of Vairocana surrounded by bronze statues of Bodhisattvas. Tucci, *Lhasa*, p. 136. - L.P.

²⁴⁰ The sGrol ma stands among images of the Ne Stras brygyad on the left side of the image of Vairocana. It was pointed out to me as maraculous and I understood that it had once eaten an offering. Like the other figures it is covered with silk robes and details could not be seen. H.R.]

²⁴¹ [On the South of the area is a large stupa surrounded by smaller ones. This may be the dHu lha ma. - H.R.].

²⁴² In the rNam rgyal Lha k'ang, Tsor k'o pa took his final vows. HURN pp. 179-180. [It is the Gaden nangyal'ing (dGa' ldan rNam rgyal glin) of DAs, *Journey* p. 306 - L.P. - It is a small yellow-washed building South of rTso ts'og pa. - H.R.].

²⁴³ The s Chair of Sa skya Paṇḍita (on whom see n. 497) cannot be identified.

²⁴⁴ [Yum bu bla mk'ar or Yum bu gla sgañ is believed to be the oldest building in Tibet, having been founded by the first mythical king gNa' k'ri htsun po. Of the two names, that of Yum bu bla mk'ar (spelt in the *bu dwags rgyal robs* as 'Yin bu rtsang mk'ar, A. Π. FRANCKE, *Antiquities of Indian Tibet*, II, Calcutta 1926, p. 81) seems to be more specially related to the castle erected by king T'o f'o ri gñan btsun. It is Ombu of the maps. The present building is a modern looking tower with a Chinese roof. See E. SCHAUER, *Gebirgs Tibet*, Munich 1943, p. 180 (with a fine colour plate) and Tucci, *Lhasa*, p. 137 - L.P.] The building obviously cannot claim the antiquity ascribed to it, but the narrow, rough entrance gate and stairway and the small lower-floor hall seemed to me very old in design and material. H.R.

²⁴⁵ T'o f'o ri gñan btsun was a semi-historical king of Tibet, or rather prince of Yar khañs, during whose reign he *Ngönpöwzhu* and other holy objects are said to have fallen from heaven, the first Buddhistic relics to come to Tibet. See DT, Ka f. 20a [= ROSENICH, p. 40].

²⁴⁶ The Jo bo Nor bu beam 'p'el is otherwise unknown.

²⁴⁷ [Perhaps this o'os skyang is connected with lha ru (see the next note), where I saw an oracle's robes. He is connected with the sKar ma jar of Lhasa, but I have no record of his name. - H.R.]

²⁴⁸ [Lha k'ang gñan ru is the Lha ru sman brygyad of Tucci, *Lhasa*, p. 137. It is a two-storied dGe lugs pa temple dedicated to the eight Bud.

dhas of medicine, it lies near Yum bu bla mk ar - L.P.]. [Near Lha ru is what is traditionally called the first field to be cultivated in Tibet. R.H.]

²⁴² On the Bhaṣajyaguru (aMsa bla) see IT, III, 1, pp. 166-171.

²⁴³ rTag spyan hum pa is wrongly spelt T'eg c'en 'hum pa in DSGL, p. 41 (= VASIL'EV, p. 34). DT, Ca ff 34a-35b [= ROZICH, pp. 317-320, gives the series of the abbots of rTag can 'hum mo c'en, as it spells it. It lies near Lha ru sman bgyad, TUCCI, *Lhasa*, p. 179. [It is the Tagtzen humbs of Das *Journey*, p. 303. Cf. also DAS, *Dictionary*, p. 1130b. It is mentioned in TI, ff. 122b-123a. - L.P.]

²⁴⁴ {aKor c'en (12th century) was a pupil of Byañ c'ub dge mdes (1084-1167). He went to rTag can and built the great mc od rten there. DT, Ca f. 34b [= ROZICH, p. 318]. - L.P.]

²⁴⁵ {rTag tu ān is a Bodhisattva belonging to the cycle of the Prajñāpāramitā, TUCCI, *Lhasa*, p. 179. On the legend explaining his name (the Ever-Weeping) see ROZICH, p. 938. - L.P.]

²⁴⁶ The 'Brog m. Lotsawa śākya ye tes was a pupil of Śāntabhadra, a contemporary of Rin c'en bzah po and one of the teachers of Mar pa in the monastery of Myu gu ŋñ. He was a specialist of the lam 'bras and the Śa śkyā pa school derived their theories from his teaching. DT, Na ff 2a-3b, Na 1b [= ROZICH, pp. 206-209, 399]. He died in 1074, Ka'u m.g. p. 42, HOFFMANN, pp. 130-131.

²⁴⁷ [Ma mo is a terrific goddess, who gives the name to a series of eight deities, belonging to the cycle of Nag po c'en po (Mahākāla), IT, IV, I, pp. 219-220, 288. But there are also other groups, of twelve, nine, seven and three Ma mo, NERESKY, pp. 269-273. On Mahākāla see TPS, p. 590, and NERESKY, pp. 38-67. - L.P.]

²⁴⁸ This « Snowy enclosure » (gwis kyī ru be) cannot be identified with precision, unless it be Yab-sung Gompa of the maps. The Yār lha ŋam po is the mountain at the head of the Yār kluñs valley, east of the G'u gum lake, it is closely connected with the legends of the ancient kings of Tibet, and especially with the Seven K'u. [The god Yār lha ŋam po is one of the four chief mountain-gods of Tibet, NERESKY, pp. 203-204. - L.P.]

²⁴⁹ Lha k'a is the general name of the region to the south of the gTsād po and to the east of Bhutan.

²⁵⁰ E yul is a district to the east of the Yār kluñs valley, DSGL, p. 43 (= VASIL'EV, p. 36). It was the seat of the princes of Lha rgya ri, which is the capital of the valley, TPS, p. 649. E is the Yār of Desideri, [MITN, VI, 320].

²⁵¹ g'ñal (DSGL, p. 44 = VASIL'EV, p. 37) is the valley of the g'ñal c'en, Nyrchu of the maps. The following localities of the valley mentioned in VSP, ff 168a-172a (= SP, 229 and 316, can be located on the map. In upper g'ñal (g'ñal stod) Bra gor (Trakor), Ser p'yi agañ (Sercho), Ri steñ (Ri tsang

gongpa) in lower gNal (gNal smad or gNal roñ. Nyerang of the maps) Zada po c'e (Sampa), Mo lu (Mo pass).

²⁵⁹ Lu ro is the valley of the Loro-chu, in the upper basin of the Monas

²⁶⁰ Gru sul is mentioned as Gru sul in DT, Da f. 12a [= ROBERTS, p. 261] and in TPS, p. 629, between gNal and Lu ro. [It is Gru dur mDo mk'ar c'os sda of VSP, ff. 174b-175a, and SP p. 318, founded by gNubs ston Śaśa rub grags pa. - L.P].

²⁶¹ Hyar is the valley of the Charchu, an affluent of the Subansiri. It is divided into Hyar stod and Hyar smad.

²⁶² Tsa ri (Tsari of the maps) is a valley of peculiar sanctity where a much frequented pilgrimage takes place every twelve years. Unusually full description in DSGL, pp. 44-46 (= VASSILYEV, pp. 37-39).

²⁶³ loKra sis c'os sda (Trashichode) is a great Sa skya pa monastery on the Yar klunā c'u. Description in TUCCI, *Lhasa*, pp. 138-139. - L.P

²⁶⁴ He mda pa gZon nu blo grags (1349-1412), a Sa skya pa, was one of the greatest men Lamaism has had between Bu ston and Tsañ k'a pa ». The latter studied at his school and based himself widely on his teaching. TPS, p. 119. Cf. also DT, Ba f. 6b [= ROBERTS, p. 1075]

²⁶⁵ Ras c'uñ pug is a bKa' brgyud pa monastery built on the cave of Ras c'uñ pa (on whom see n. 267), not far from the confluence of the Yar klunā c' and the P'yon rgyas c'u, Tucci, *Lhasa*, p. 139. See also WADDELL, *Lamaism*, p. 67, Das, *Journeys*, p. 304, and *Dictionary*, p. 1130b. Ras c'uñ pug is on the spur of the ridge separating the two valleys. - H.R.]

²⁶⁶ Grab c'en gTsañ snyan Heruka, born at mKa' k'a north of rGyal rtse, was a celebrated Tantric saint, Ś. Ch. Das, *Dictionary*, p. 182m. He is possibly identical with sMyon pa Dom c'uñ of Upper Myan (i.e. the valley of the Nañ c'u, the river of rGyal rtse) mentioned in DT, Pa f. 12a [= ROBERTS, p. 1030]

²⁶⁷ rJe Ras c'uñ pa rDo rje grags (1083-1161) was the chief disciple of Mi lu ras pa and his biographer DT Na ff. 15b-18a [= ROBERTS, pp. 435-441, Re'u mig, pp. 43, 47, TPS, p. 98. [Ras c'uñ pa's silver reliquary is in the cave. - H.R.]

²⁶⁸ dGuñ t'añ (thus spelt also in DSGL, p. 41 = VASSILYEV, p. 34) is probably identical with dGuñ t'añ 'bum pa mentioned above (f. 9a) as well as in Canto XCI of the *Padma t'añ yig* (TOSWALD p. 374). It is on the left bank of the Yar klunā river; TUCCI, *Lhasa*, p. 143.

²⁶⁹ [Śri good 'bum pa, also called K'ua badama, is mentioned in TT f. 123a. - L.P]

²⁷⁰ [The astrological legend of the foundation of Na ts'u 'bum pa at the time of king Lha lde is told in TT, f. 123a. These two stūpas must be very close to Guñ t'añ 'bum pa. They have not been noticed by Western travellers. - L.P].

²¹⁴ Sel brag (abbreviation of Sel gyi brag p'ang) is mentioned in DSGL, p. 41 (= VANILYAT, p. 34). (It is a shrine of the rñin ma pa, built on the place where Padmasambhava (O rgyan) practised exercises. TPS, p. 386. We must distinguish the monastery (Yarlung shetag of S. Ch. Das) from the cell of Padmasambhava at some distance. Das, *Journey*, pp. 304-305. Cf. also Gyen Gyatso in *Records*, p. 348; Das, *Dictionary*, p. 1130b, and Tucci, *Lhasa*, p. 114. - LP)

²¹⁵ [The m'tsan bryad lha k'uñ might be the upper Lhakhang of S. Ch. Das, at the side of the cel. of Padmasambhava, Das, *Journey*, p. 305. - LP]

²¹⁶ [The g'las mtal bla brain must be the «cell» of Padmasambhava, with its silver image of the saint represented as a boy of twelve. Das, *Loc. cit.* - LP]

²¹⁷ [The P'rag tsal pañ must be again nearer to the monastery since the cemetery here mentioned is the one described by S. Ch. Das as adjoining the lamasery; Das, *Journey*, p. 304. - LP]

²¹⁸ This cave cannot be identified. On Ye tes mnto rgyal see n. 155.

²¹⁹ This place close to Sel brag is the exact spot where O rgyan glün pa (on whom see n. 217) found the *Blon pu lka t'at yig*, the fifth book of the *bKa' t'an sde lha*, TPS, p. 113, TOUSSAINT, p. 385. Also the *Padma t'at yig* itself was found by O rgyan glün pa here, i.e. «at Padma sel p'ang near the lotus-built castle of Sel brag», as it is said in the colophon of the work (TOUSSAINT, p. 482). mK'yen brise was here twice, KTS, ff. 51b, 90a. - LP]

²²⁰ O rgyan glün pa was a rñin ma pa gter mon (discoverer of concealed sacred texts), born in 1323 and highly revered by the P'ag mo gru rulers. TPS, p. 113.

²²¹ The g'yu'i lha k'uñ (Turquoise Temple) of bTsan t'at is mentioned in *Can'to XI* of the *Padma t'at yig* (TOUSSAINT, p. 375) as a place where Padmasambhava buried some sacred texts. The monastery was later headed by one sBo cuñ Tsul k'rima byun gnos, of the school of Klu men (late 10th century), who established there a 4 days school. Later it was occupied by the great otawa bSod nams rgya mtso (1424-1492), DT' K'a f. 8a, T'a f. 35a [= HUNICHT, pp. 76, 827. S. Ch. Das calls it Tsandan-ye lha-khang (Tsam dan g-yu lha k'uñ, temple of sandalwood and turquoise) and attributes its foundation to king Sron btsan sgam po, Das, *Journey*, pp. 305-306, *Dictionary*, p. 1130b. It is the Kanden (s.c. for Chanden) Lhakhang of Tucci, *Lhasa*, p. 143. - LP]. bTsan t'at g'yu lha k'uñ is pleasantly situated and appears to be built on an old model, but has been restored and is disappoing inside. It has a wooden lantern supporting the roof, as at bSam vas. - H.R.

²²² [The story of queen Nān byun's interview with Padmasambhava in the g'yu'i lha k'uñ of bTsan t'at is told in *Can'to XIII* of the *Padma t'at yig* (TOUSSAINT, pp. 434-436). The statement that Nān tsul byun cuñ was the mother of K'i sroñ lde brtan is found in our text only and is apparently due to a mistake. The *Padma t'at yig* says nothing about the relationship

of the two and makes (quite wrongly) the Chinese princess Chin ch'eng mother of the king. We know from the highly authoritative *Tan-huang* chronicles that K'ri sroñ lde brtsan was born to the queen Mañ mo rje bñi ston of aNa nam. BACOT, THOMAS and TOT SEANT, *Documents de Touen-kouan*, Paris 1940-46, p. 89. - L.P.]. [The queen Byañ s'ub is named on the great bell at K'ra 'brug as donor. - H.R.]

²⁸⁰ Ta'e c'u 'bum pa is spelt Ta'e rgyal 'bum pa in the DSGL, p. 41 (= VASIL'EV, p. 34). It is in front of the Guñ t'āñ 'bum pa, Tucci, *Lhasa*, p. 143. It got its name from the fact that the famous Lutsawa Cog ru Klu'i rgyal mtshān presented to king K'ri sroñ lde brtsan an image made of rock-crystal coming from India, which was deposited inside this stupa. IT f 122b. - L.P.]

²⁸¹ According to earlier texts, we are confronted with two different places. gñā k'ri ltsan po descended on the Lha ri yol ba and came out at sGo bñi of bTsan t'āñ, BUSTON, p. 182. Cf. also the discussion in H. HERRMANN, *Quellen zur Geschichte der Bon-Religion*, Mainz 1950, p. 147. - L.P.]

Lha ri yol ba is Lha hah ri, a name still used locally for the hill rising to the West of Ta'e c'u 'bum pa. - H.R.].

²⁸² gñā k'ri ltsan po, identified by later texts with the Indian prince Rupati, is the legendary ancestor of the old Tibetan kings. He fled from India and was miraculously transported and placed down on the top of the Lha ri. Upon his descent there, the Tibetans met him and chose him as their king.

²⁸³ See n. 293.

²⁸⁴ Pa gor is mentioned as Pa gor p'u of g-Yas ru in DT, Ga f. 14a (= ROERICH, p. 131). [Pa gor is some 8 miles from aN'e'u gdoñ up the 'Phyāñs rgyan valley. I was told it is a monastery. - H.R.]

²⁸⁵ On Vairocana see n. 121.

²⁸⁶ Rog pa rtsa is mentioned in DT, K'a f. 6b (= ROERICH, p. 75), and TPS, p. 649, as well as, in the form Rog pa sa, in DT, K'a f. 15b and Pa f. 2a. [ROERICH, pp. 97, 982].

²⁸⁷ Sol nag T'añ po c'e is called Yar luh T'añ po c'e in DSGL, p. 41 (= VASIL'EV, p. 34). It was founded in 1017 by a group of eight monks called the seven-and-a-half reverends (*ban de mi p'nyed don brgyal*) under the inspiration and the leadership of Gru mex Ts'ul k'rima 'byunñ gnas. It became the seat of a school of philosophy, the T'añ skor. DT, K'a ff. 5b, 7a, 12a, f. 3b = ROERICH, pp. 75, 76, 88, 404], BUSTON, p. 204, ff 177b-178a, SP, p. 318. [The great monastery there is quite modern, Tucci, *Lhasa*, p. 142. L.P.] A small room, said to be that of Atiśa, situated apart from the Lha k'āñ on the North-Eastern side, appears older than the main buildings. - H.R.]

²⁸⁸ K'u ston brTson 'gruñ g-yuñ druñ (1011-1075) was an abbot of Sol nag T'añ po c'e and one of the three foremost disciples of Atiśa in Central

Tibet along with rñog and Brum ston. After him the school and the abbatial series came to an end and Tsh pa r r passed into the hands of the Blo bran pa. *BT Ka f 18a* = *ROSENTHAL* pp. 93-94, 32. *KD Za f 2a*.

²¹⁰ Ri bo bde c'u. Rinderchen of the maps, is mentioned in *DSGJ*, p. 41 (= *VASSILIEV* p. 34), in *YSP*, f. 181v and in *SP* p. 3.9. This dze ugs pa monastery lies on the slope of the hill above P'yodh rgyas. Description in *Tucci, Lhasa*, p. 142. Cf. *Tucci, Tombs*, p. 31. - L.P.]

²¹¹ This Blo groe dpal brad po is little known. We merely gather from the *Re'u mig*, p. 68, that he died in 1475.

²¹² mk'as grub rje dze legs dpa; hosh po (1385-1438) was one of the chief disciples of Tshu ka pa, of whom he wrote two biographies. He was the third k'i t'ing of dka' idan. His biography is in *SP* pp. 271-275. *Re'u mig*, pp. 62, 66; *TPS*, pp. 123, 159, 161.

²¹³ P'vin pa slag stae is the name of the castle above P'yodh rgyas. It was the residence of the early Tibetan kings before Brod brtan agam po shifted it to Lhasa, and as such it is often mentioned in the chronicles of Tun-huang. Later it became the seat of the above mentioned family of feudal lords. *Tucci, Tombs*, p. 31, *Tucci, Lhasa*, p. 140. - L.P.]

²¹⁴ P'yodh rgyas is the valley of an affluent of the Yar klung c'u, it is also the name of its capital. *DSGJ* p. 41 (= *VASSILIEV* p. 34). The chiefs of P'vin rgyas were from the very beginning supporters of the dka' lugs pa, and from their family the great Fifth Dala-lama was born. On the exact position of P'yodh rgyas see the discussion in *Tucci, Tombs*, pp. 30-31. Nearby are the tombs of the Tibetan kings (cf. also *Tucci, Lhasa*, pp. 139-142).

²¹⁵ The descent of the chiefs of P'yodh rgyas from the royal family of Zu hor (in Bengal) are *TPS* p. 376 is asserted also in their history, included in the *Chronicle of the Fifth Dala Lama* and translated in *TPS*, pp. 644-645. - L.P.]

²¹⁶ Bon so dmar po (Red Tomb) is the mound containing the grave of Brod brtan agam po. *Tucci, Tombs*, p. 32. The image seems to be no longer extant. - L.P.]

²¹⁷ This is probably 'Man lü pa Säkya od (1239-7), mentioned in *DT Ga f 24b-25a*, *Ra f 78b*, *T'u f 17b-18a* [= *ROSENTHAL*, pp. 155, 581, 790-791. He was a famous pilgrim who wrote a lengthy account of the holy places of India the *Man lü pa i lam yig*, *ROSENTHAL*, p. 790. His chapel, belonging to the rñin ma pa sect, is still extant, *Tucci, Tombs*, p. 32. - L.P.]

²¹⁸ The valley of Don mk'ar is that in which most of the tombs of the Tibetan kings are situated. *Tucci, Tombs*, p. 32. (Here a famous debate between Buddhists and Bon po was held in the time of K'i t'ing lde brtan. *ROSENMANN*, pp. 63-64. - L.P.]

²¹⁹ Tse rik ljoche lies in a lateral valley near P'yodh rgyas. *Tucci, Lhasa*, p. 142. - L.P.]

²⁸⁸ According to Tucci, "Jigs med gñi pa was a gler ston, i.e. a rñin ma pa monk who found texts concealed by Padmasambhava. - LP]

²⁸⁹ dPal ri T'eg c'en gñi, a rñin ma pa monastery, was founded in the second half of the 16th century by bSod namste stobs rgyal, chief of 'P'yoñs rgyas, TPS, 111 [It lies in a lateral valley south of 'P'yoñs rgyas and has been completely restored in recent times, Tucci, *Lhasa*, p. 142 - LP]

²⁹¹ Ses rab 'od ser (1518-1584) was the gler ston who recovered (i.e. compiled on older materials) the *Padma t'oañ yig*, TTS, pp. 10-111

²⁹² [i.e. «the glorious hill of the adamantite maturation». It is still called by this name in KTS, f. 59b. - LP]

²⁹³ sPyan g-yaas is a region south of 'P'yoñs rgyas, at the source of the 'P'yoñs rgyas c'en, as it was indicated to me by Professor Tucci.

²⁹⁴ The sPyan g-yaas lha k'añ, Choogyechenyag of the maps, was founded by dGe bñes Gra pa and completed by dGe bñes K'a c'en, it was for a time the seat of a flourishing Vinaya school, DT, K'a ff 10a, 10a-17a = ROSEN, pp. 98-101. The name is said to be derived from the tears of the right eye (spyas g-yaas) of Śāriputra preserved there, VSP, f 181a-b, SP, p. 319. - LP].

²⁹⁵ 'Gos Lotsav gZon nu dpa (1392-1481) is the author of the DT. No other information is available on his connection with sPyan g-yaas.

²⁹⁶ 'P'yoñs is mentioned in DT P's f 12a = ROSEN, p. 1030, and in TPS, p. 629. [VSP, f. 179b, and SP, 319, speak of a monastery of 'P'yoñs bDe byams and of another called 'P'yoñs Lam rim 'eg c'en situated near Šel brag nañ. But this hardly helps us in locating this valley. - LP]

²⁹⁷ P'a lñi is mentioned in TPS, p. 643, but is otherwise unknown.

²⁹⁸ [mk'yen brtso Rin po c'a is apparently a title of Rin byuñ rdo rje, a very learned Karma pa lama from niTe ur pu and was the author of the *gTum gyi lo oga t'eg po i rgya mdo*, which I have quoted as TT. He was born in 1762, since in the fire-bird year 1777 he was 16 years old *more* Tibetan, TT, f 119b. I am informed by Professor Tucci that he died about 1817. - LP]

²⁹⁹ [On Ti agro and Zwa'i lha k'iñ see nn. 117 and 114. dKar po nañ in Lho mon is mentioned as a foundation of Padmasambhava in TT, ff. 127b-119a. But it cannot be identified on the maps. - LP]

³⁰⁰ Bya so was the home of dBus pu Zig po (1126-1195), DT, Ga f 13b = ROSEN, p. 130. It is Chyasa lha khang of DAS, *Journey*, p. 307. Tucci, *Lhasa*, p. 144, mentions the image of Vairocana in the reliq. - LP]

³⁰¹ dPal 'k'or brtan was one of the petty kings among whom the once powerful Tibetan kingdom was divided at the end of the 9th century. He was the son of 'Od srutis and a grandson of Glan dar ma, the persecutor of Buddhism. He ruled in Eastern gTash, - LP]

²¹² Byñ is Chün of the maps, west of Byñ gñ. *Des. Journey* calls it Chüncho-lung, i.e. Byñ Cho gñ. It is the Byñ kSam gñu gñu situated a back of Yar khwa, of VSP II 181b-182a, and SP p. 319. L.P.

²¹³ O dhar tsag is mentioned in connection with the rNā ma pa sa ni Dord Dharmabodhi, in the DT Cu f. 37b. - ROSENTHAL p. 103. It is, in all likelihood, identical with Yar luh O dhar tsag where Tsok k'a pa studied the cycles of Samvara and Ni gu and the Kalacakra, SP p. 218. L.P.

²¹⁴ Gwa p. 51 is the region of Drachung of the maps. It was the home of Lotsawa rNyun Son rab 'byun gnas, a disciple of Gwa mer, DT Ku f. 7b [= ROSENTHAL, p. 77].

²¹⁵ Tsok dñe tsag pa must be the Tsok dñe pa head residence of the Gwa Lotsawa mentioned in DT Ku f. 14a [= ROSENTHAL p. 2a. The Tsok dñe temple of Gwa p. 5 was built by him mes at the beginning of the 14th century. DT, Ku f. 6b [= ROSENTHAL p. 75]. Afterwards it came in the hands of the Sa skya pa. It is Chinduchuka of Indian Singh (*Records*, p. 286), Tsung du tsang of gyen tsoos (*Records*, map XIX) and Chongchobag of *Des. Journey* p. 307, by mistake it is marked in the Survey maps as Dzung. See the description by Tucci, *Lhasa*, pp. 145-146, - L.P.].

²¹⁶ On K'a c'e Paq c'ñen see n. 53.

²¹⁷ On K'yuh pa rNal 'byor see n. 604.

²¹⁸ dñin gñu gñu Modelling of the maps, has always been one of the main centres of the rNā ma pa in Central Tibet, notwithstanding the sack suffered from the Daungars in 1718. DEGEL, p. 66 (= VASSILIEV p. 23). *Reu mig* p. 82, WADDELL, *Lamasim*, p. 72. According to Li An-cho *Rnā ma pa*, the early form of *Lamasim* in JN 45 1948 p. 151 this great monastery was founded by Gyen med rñe rje in the second quarter of the 15th century. But this must refer either to a restoration or to the construction of some important buildings, because the monastery itself is certainly older as proved by its connection with gTer bzang gñu pa on whom see n. 319. For descriptions of the temple see Gyen tsoos in *Records*, p. 349, *Des. Journey* pp. 307-308, and Tucci, *Lhasa*, pp. 146-147. L.P. Some of the gilded roofing of dñin gñu gñu presumably carried off by the Daungars, is kept inside the lha k'u at Pa bok k'a (see n. 86). It is mentioned again. H.R.

²¹⁹ gTer c'en Rin pa c'e = gTer bzang gñu pa (1336?), a famous *gter* mon on whom see TSP, p. 259. The dignity of abbot of dñin gñu gñu is hereditary in his family. Gyen tsoos in *Records*, p. 349, and op. *Des. Journey*, p. 308, and WADDELL, *Lamasim*, p. 277. - L.P.

²²⁰ Gwa nāñ is the valley in which lies the temple of the same name called in the DT Gwa tsok (Tathang of the maps) and founded by Gwa pa mñen see in 461 DT Ku f. 15a. ROSENTHAL pp. 96-97. *Reu mig* p. 12. It was at first a rNā ma pa shrine, till at an unknown date it was taken over by the Sa skya pa. Description in Tucci, *Lhasa*, pp. 14-168. L.P.

² Grwa pa mK'on tsa (1012-1090) was a great gler ston and the founder of Grwa mda', both activities being foretold as events in Canto XCII of the *Padma cag yig* (TOUSSAINT, p. 380). DT, Ka ff 14b-15b = ROSENTHAL, pp. 95-97. *Re'u mig.* p. 43. Other texts place his birth date as 1033. TPS, p. 258.

²² This sKu 'bum is that of the dGe lugs pa monastery of Byams pa glü in Grwa, founded in 1472 by T'u mi Lhun grub bkra shi, a descendant of T'on m. Sambhoje, VSP, ff. 183a-184a, SP, p. 320, *Re'u mig.* p. 67. It is said to be the largest in Tibet and is dedicated, as the name implies, to Ma treya. DSGL, p. 40 (= VASILYEV, p. 33). Tucci, *Lhasa*, p. 148 and plate opposite p. 86. See also Lala, Kishen Singh and Ugyen Gyatso, in *Records*, pp. 203, 286, 349. The statue is 50 metres high. E. SCHÄRER, *Geheimnis Tibet* München 1943, p. 182. - L.P.]

²³ Byams pa glü pa C'os rje bSod namo room par rgyal ba (140. 1475) was a younger brother of Lhun grub bkra shi. Along with Lo c'en bSod namo rgya mtsho he was the builder of the sKu 'bum. DT, Na f. 6h. T'a f. 29b [= ROSENTHAL, pp. 412, 814-815, VSP, f. 183b, SP, p. 320, *Re'u mig.*, pp. 63, 68; TPS, p. 644.

²⁴ The position of Yar rje Lha k'an was pointed out to me by Professor Tucci. It might perhaps be identical with Jera of Kishen Singh (*Records*, p. 286), not far from Byams pa glü. - L.P.]

²⁵ Klon c'en pa Dri med 'od ser (1300-1363), of the rDangs c'en sect, was the chief commentator of the *rNid fag*, the sect's principal text, DT, Ga f. 45a.b = ROSENTHAL, pp. 200-202, *Re'u mig.*, pp. 58, 61, TPS, p. 109, [LI An-che, *Rñin msa pa, the early form of Lamaism*, in *JRAS* 1948, pp. 151, 156-157]

²⁶ On O rgyan glü pa see n. 277.

²⁷ brGyad glü ts'ogs pa is Tahong dui gya lag of Ugyen Gyatso (*Records*, map XIX). - L.P.]

²⁸ g-Yu sgau brag is unknown.

²⁹ [Dar rgyas C'os glü is the temple of Targye to the south-west of sMin grol glü, mentioned by Tucci, *Lhasa*, p. 148. - L.P.]

³⁰ [sMin glü is an abbreviation for sMin grol glü pa. Perhaps it may be identical with 'Gyur med rdo rje, on whom see n. 318. The abbot of sMin grol glü in the time of mK'yen brtse was called sMin glü K'i c'en 'Gyur med sams rgyas kun dga'. KT8, L. 19b. - L.P.]

³¹ The position of Grwa sDün po c'e was indicated to me by Professor Tucci. Perhaps it is identical with Grwa bDe ba glü, of which VSP, f. 184a, barely mentions the name, excluding it from the list because of its belonging to the 'Brug pa sect. - L.P.]

³² rNam rab is otherwise unknown, but our text is sufficiently clear about its approximate position to allow us to mark it on the map.

³³ [rNam rab Dwags po Grwa ts'at is mentioned also in KD, Za 2, 4 (and hence in DAS, *Dictionary*, p. 762b). But it cannot be located, unless it

be the Gyang mo che (rkyan mo che) of Ugyen Gyatso, *Records*, map VII.

LP. Perhaps Dwags pa Gzwa tsan, as well as gZun dPre tsan (see n 334) are at the entrance of the Chidzho (shvi side and?) valley. RR

³²⁴ gZin dPre n tsan is a great bka' bgyud pa centre, mentioned in DT Sa f 3b.7a (= ROSENTHAL pp. 400-412). It was visited by MAHARAJA in 1848, KT9 f 82b. But it cannot be located on the maps. LP

³²⁵ In spite of the nearly complete identity of name this is not rNog (or kyi rdo rje, on whom see n 339) but rNog kun dga rdo rje (f 37 1234), who is expressly credited with the foundation of dPre n tsan. DT Sa f 3b [= ROSENTHAL, p. 409]

³²⁶ Mar pa (1012-1094), a disciple of the Indian master Nāropa and Mañjuśrī, was the founder of the bka' bgyud pa school. J. BAIRD *La vie de Marpa le traducteur* Paris 1937. On the collection of his relics and the building of their stupas see DT Sa f 4b = ROSENTHAL pp. 406-407. HOFFMANN pp. 145-148.

³²⁷ bDud grol ma is one of the aspects of the terrific goddess dPal ldan Lha mo; TPS, p. 593, NIKHILANATH, p. 24, = LP.]

³²⁸ Mi la ras pa (1040-1123) was the fourth master of the bka' bgyud pa sect, perhaps the greatest and certainly the most famous of the mystics of Tibet. His life is told in DT Sa f 12a.1ba (= ROSENTHAL pp. 427-436). His collected songs (gur bka') include the loftiest examples of Tibetan religious poetry. Some of them have been translated in Western languages. R. L. P. *Milarepa* Nagas (W 1922) J. BAIRD *Le poète tibétain Milarepa*, Paris 1925, W. Y. FRANK WATZ *Tibet's great Yogi Milarepa*, London 1928. H. HOFFMANN, *Mi-la ras pa, archen Legendre*, Munich-Pianegg 1950. HOFFMANN pp. 148-152. = LP.

³²⁹ rNog ston is rNog (or kyi rdo rje 1036-1117), a disciple of Mar pa and a great bka' bgyud pa teacher. DT Sa f 3a.b = ROSENTHAL pp. 403-404; *Re'u mig*, pp. 48, 43]

³³⁰ Ra ba amad is Kamedh of the maps, with a small Sa skya pa monastery. DNGL, p. 40 (= VAN DER P. 13, KUNEN SINGH in *Records* p. 281, Tucci, *Lhasa*, p. 149.

³³¹ This is the Sa skya pa monastery of Dombuchokor near Chitsho, *Des. Journeys* p. 289. Tucci *Lhasa*, pp. 148-149. (In fact this monastery ought to be listed before Ra ba amad. The inversion of the proper order can be explained only by a mistake of our author. = LP.)

³³² [Gon dkar rDo rje gdan pa Tsom mi kun dga rnam rgyal (1432-1496) belonged to the lineage of the Gon dkar ba, spiritually descended from the Sa skya pa teacher bDud rnam rgyal, mtsan (on whom see n. 671). He was a pupil of Paṇ chen Byams pa gZin pa. *Re'u mig* pp. 45, 67-69. KD, Za f 31b. A biography of him is mentioned in Tucci, *Lhasa*, p. 149. = LP.]

³³³ Gon dkar tse gwa (Kongkar Chode of the maps, east of Kongka Dong) is a Sa skya pa monastery founded in 1464 by kun dga rnam rgyal

SP p. 320, *Reu mig*, p. 67, DSGL, pp. 39-40 (= VASILEV p. 32). Descriptions in *Day, Journey* pp. 308-309, and *Tucci, Lhasa*, pp. 149-151.

²⁴⁴ Gayādhara was a famous Kashmiri Pandit who died in Tibet. He was a contemporary of Brog ma, which means that he lived in the 11th century; DT, Na, f. 2b [= ROSSIGNOL, p. 207].

²⁴⁵ The list of 43 *maṇḍalas* realized at Lho dkar is nowhere to be found. The four classes of *tantra* are the Kriyā-, Caryā-, Yoga- and Anuttarayoga-*tantra*.

²⁴⁶ *hDe c'en c'o s'k'or* seems to be identical with *bDe c'en* mentioned in DT Na f. 56b = ROSSIGNOL, p. 531, DSGL, p. 40 (= VASILEV, p. 33). Its position was indicated to me by Professor Tucci. The *hDe c'en c'o s'k'or* Rin po che is, and his predecessor also was, a chaplain to the king of La-dakha, - H.R.]

²⁴⁷ Lho brag is the region in the Manas basin south of the Palti lake and of Yar klums, DSGL, pp. 43-44 (= VASILEV, p. 36).

²⁴⁸ *l'ag tse t'ri gu* is Trigu Dong of the maps, on the north-western shore of the lake of the same name.

²⁴⁹ This *lo bo* in Lho brag is unknown.

²⁵⁰ [*l'evā t'ān* must be = the great desert plain bordering the Trigu lake - mentioned by Ugyen Gyatso, *Records*, p. 347, - L.P.]

²⁵¹ *s'Mra bo long* is mentioned in connection with the travels of the III Da-si-Lama, IPS, p. 254. It also occurs in a list of monasteries in KTS f. 76b, as Lho brag *Mra 'o rog*. It is Nao Chok (obviously a misprint for Mao Chok), which Ugyen Gyatso found in the upper gTam sul valley, between gTam sul and Ha-de, *Records*, p. 347 - L.P. [It is a rNūn ma pa foundation, but at some stage was apparently Karma pa. The *Karma po rnam s'ur* says it was taken by the V Da-si-Lama. The foundation claims a connexion with Kri-moñ lde brisān. There are good images of the Rigs gsum mgon po and large bronze *med'od ston*, - H.R.]

²⁵² On *maNa' bdag* Nañ sen n. 137.

²⁵³ On Rigs gsum mgon po see n. 71.

²⁵⁴ The *2i k'ro lka' bgyad bde glegs dsa po* (Tōhoku 4572) is one of the fundamental texts of the rNūn ma pa sect - see n. 151. As to the work attributed to the religious king (f os rgyal) Broñ blān agam po and forming a part of the above I cannot identify it, but other works of the rNūn ma pa are attributed (very unhistorical) to Broñ blān agam po. See e.g. Tōhoku 5742 and 5743, - L.P.

²⁵⁵ *g'Nao gā 2i k'ro lka' k'āñ*, evidently connected with the above-mentioned text, is the Nañ monastery of Ugyen Gyatso (*Records*, p. 340) and is affiliated to the great rNūn ma pa centre of s'Mān groñ gñān - L.P. [The principal image of *g'Nao gā* is that of Gu ro t'os dbāñ. There are the Sixteen Arhats, the Buddhas of the three ages, and in a *ngon k'ant* a huge

Hiroka and other *vi dam*. There are also several *dmor gñud* of Gu ru C'oś dñan's descendants. - H.R.]

³⁵⁴ Gu ru C'oś kyi abñ p'yug (1212-1273) was a famous *gter ston*; *Re'u mig*, pp. 51, 53, 55, TPS, p. 259. His activity is prophesied (as *eventus*) in Canto XCII of the *Padma tñā yig* (TOUSSAINT, p. 381).

³⁵⁵ [Literally: the place where the marks of the claws of Brag srin mo are found. Brag srin mo is the ogre who joined Avalokiteśvara who had descended on earth in the shape of a monkey, both giving thus origin to the Tibetan race. Brag srin mo sbar rjes in gTām sñu is mentioned in Canto XCI and XCII of the *Padma tñā yig* (TOUSSAINT, pp. 373, 380). It cannot be located. - L.P.] I wonder if the Srin mo's claws may be natural marks in the very sheer river gorge below gNas gñā. - H.R.]

³⁵⁶ [Ban pa T'ig p'ya is mentioned in SP, p. 317, and (as Ban pa Tag p'a) in VSP, f. 172b. It cannot be located with precision, but is situated in the valley of the Penpa-chu, on which see Ugyen Gyatso, in *Records*, p. 346. - L.P.].

³⁵⁷ sGro ba dgon in Ban pa is mentioned in DSGI, p. 64 (= VASILIEV, p. 37). It was founded by Sud bu mk an tñā Zia ba rgya mts'an. Tsoñ k'a pa went there in 1395, and after this the monastery was converted to the dGe lugs pa school, VSP, ff. 172a-173a; SP, p. 317. - L.P.]

³⁵⁸ Both ms. and xyl. add a Teacher of rJe Rin po che, and indeed Sud bu Pyag rdor pa Nam mk an rgyal mts'an (1326-1402) was a tutor of Tsoñ k'a pa. A short biography of him is in VSP, f. 172b. He had specialised in the eye of Vajrapāṇi and taught it to Tsoñ k'a pa since 1395. Cf. SP, pp. 226, 317, *Re'u mig*, pp. 59, 63. - L.P.].

³⁵⁹ [Ban pa Drug ra can be identified, because of the mention of its huge image of Padmasambhava, with Penpa Chhakdor (Ban pa Pyag rdor) of Ugyen Gyatso (*Records*, p. 346). It lies at the head of the Penpa (Ban pa) valley, at 91°14'40"E, 28°5'50"N. - L.P.]

³⁶⁰ A Lotsawa mC'og ldan lived at the end of the 13th century, DT, f. 15a-b = ROBERTS, pp. 785-786. But it is doubtful whether it is the same person.

³⁶¹ On mk an tñā see n. 374.

³⁶² It is the Bod-la of the maps, 91°13'20"E, 28°2'N.

³⁶³ The Mon Kora is a tributary of the Manas.

³⁶⁴ [Ne riñ Sñā ge rdzōñ gsum is Singa-dzong of the maps, about 91° 13'E, 27°55'N. A place called Narim Thang (Ne riñ tñā), Nalung of Ugyen Gyatso (*Records*, p. 345), lies at a small distance to the north. sNa riñ Sñā ge rdzōñ gsum is mentioned in Canto XCI of the *Padma tñā yig* (TOUSSAINT, p. 373). - L.P.]

³⁶⁵ This district is not marked on the maps. But a lake of Mon k'a is mentioned in DT, Ga f. 36b (= ROBERTS, p. 161), and a small place called Monka is marked on the maps at 91°10'E, 27°22'40"N. - L.P.]

³⁶⁰ On the ceremony of the magic dagger (*par ba, baia*) see TPN, p. 82. The cycle of the *par ba* was transmitted by Padmasambhava to K ri shn lha brtan.

³⁶¹ *Rel mo edun* is unknown.

³⁶² *aBas* is probably identical with *dBas*, the name of a famous clan in the times of the ancient monarchy: see e.g. Tucci Tomba, p. 66. Although it is mentioned also in Canto XII of the *Padma tsh yig* (Tucci 1941, p. 373), this tract cannot be located. In any case, the *aBas* yul between *claval rtae* and *g2is ka rtae* mentioned by Tucci loc cit. has nothing to do with it. - L.P.]

³⁶³ [Men gyi mt il is mentioned as *blon mt il gyi* and in SP, p. 318. But it cannot be located. - L.P.]

³⁶⁴ See n. 376.

³⁶⁵ *Lha brag Lha k sh*, Lhakhang Dzung of the maps, was built by Sroth blon again po as one of the four conductors of the borders (*mta' 'dul*) monasteries, its complete name was *Lha brag K om mt il Lha k sh*. Biston p. 184. Cf. Canto XI of the *Padma tsh yig* (Tucci 1941, p. 373), and see Ugyen Gyatso's account in *Records*, p. 345. *Lha brag Lha k sh* is a modest, sprawling building with a wooden roof. It has been subject to repairs and restorations, but preserves its simple character. The main image is a huge Vairocana surrounded by Vajrasattva to the East, Ratnasambhava to the South, Amitayus to the West and Amoghavajra to the North, also of very large size. The last named is said to have been made by Sroth blon again po himself. The Eight Bodhisattvas and a *mtan po* form an outer circle. In another hall outside the main *Lha k sh* is the *dmaw gdon* of *claval ba Lo rtae pa*, and in front of it a curious shrine like a miniature *Lha k sh*, covered with the remains of a fine painting of leaf patterns and arabesques. It contains a figure of Ts'ed dpon Nar bu ksh' po. - H.R. .

³⁶⁶ On *mta' bdag Raś* see n. 137. On his finding a *gyer me* here see Canto XIII of the *Padma tsh yig* (Tucci 1941, p. 380). - L.P.]

³⁶⁷ On the *dku' bgyed bde gtag 'dun pa* see n. 356.

³⁶⁸ *mk ar en* is mentioned in canto XXXIX of the *Padma tsh yig* (Tucci 1941, p. 311). In the DT it is cited in connection with *Me lsh rdo rje* (1234-1303), *dBon Ser 'byun* (1187-1241) and *clod tsah pa* (1189-1258). It was damaged in a civil war and was rebuilt by *Lo rtae pa* (1187-1250): DT Ca l 43b, Na ft 89b, 120b, 123a, 124b. - Records pp. 197, 606, 676, 682, 686. It is Kharchu of the maps (mis-spelt as *Nakar-rhu* on the quarter-inch map of the Survey of India), at a short distance south by east of *Lha k sh* and north-east of *dPal re*. It is said to be one of the richest monasteries in Tibet, Ugyen Gyatso in *Records*, p. 345. Rinpoche Nimgyi, *ibid.* p. 373. - L.P. *mk ar en* is on a hill some 1500 feet or so above *Lha k sh*. When I went there it was undergoing a wholesale restoration and a huge image of Guru Rin po che was being made. The main image *rdun rye mo k ruga pa* was dismantled for repairs. - H.R.]

¹¹⁷ dPal gyi pug rñi as well as the following two shrines, cannot be identified because there is no detailed modern description of mk ar e'u.

¹¹⁸ gNub Nam mk a'i with po lived under King K ri ston lde brtan (1735-97). DT, Ga I, 2a f. = Roussier, p. 104. He was the foremost representative in Tibet of the Chinese Chan school which for a time contrasted the field against the Tantric Buddhism of Santaraksya and Padmasambhava, till it was defeated in open debate. Some traces of it survive among the rñib ma pa. (See P. DENIKYAL, *Le renouveau du Lamaïsme* I, Paris 1942, pp. 281-284n. On gñub's exile at mk ar e'u and meditation there are (auto-) LALIA of the Padma tñib yig (Tosvaynt, pp. 30-311. L.P.).

¹¹⁹ mk ar e' (ags pur can) is mentioned in connection with gTson pa rGya zho (1361-1313); DT, Ka f. 117a (= Roussier, p. 448). L.P.

¹²⁰ the Gu rñi l me dbah see n. 156. His finding a gter ma here is recorded at events in Canon XIII of the Padma tñib yig (Tosvaynt, p. 381. L.P.).

¹²¹ Lha mo mk ar e'u translates the Sanskrit Devīkoṭa on which see n. 8.

¹²² The low dī'a gyi ri i tñi ri of the Survey maps south of Lha kash 28°2'F 28°1'N. I did not find this monastery mentioned elsewhere. L.P.

¹²³ On Mar pa see n. 336.

¹²⁴ Ngas mk ar dgu tog is mentioned in LALIA, p. 46 (= Tosvaynt, p. 37).

The monastery, a building with nine stories (dgu tog) was founded by Mi la ras pa. SP, p. 318. It was visited in 1840 by mk ren brtan who calls it gTson mk ar dgu tog. LALIA, f. 79a. It is mentioned as Neb song khar go thug (i.e. gTson Ngas mk ar dgu tog) by Ugyen Gyatso and Kinzin Ngag (Records, pp. 345-374, and it marked as such in Ugyen Gyatso's map (Records, XIX). In the one-inch to four-miles map 7°1' n. 92°1' it appears with the utterly wrong name of Tse monastery. L.P. The nine-storied tower is like an old watch-tower of which there are several in the neighbourhood, but it has a large gold rgya pñib added. There are arrangements for defence but the whole thing is converted for religious purposes, and there is a chapel on each floor connected by steep woodenadders. Mar pa's chapel is halfway up. P'grius chamber round outside the top of the tower, clinging to chains as a meritorious penitence. Round the tower there are various separate chapels and a dgon pa, in which are images of several karma pa lamas including dī'a bu gToug ag 'p' ren bu the great historian whose shrine are also kept as a relic. There are many relics of Mar pa, rje tñon Mi la ras pa etc. including part of hDag med ma's skull. - H.R.]

¹²⁵ Lha Gya bu luh was the favourite residence of Mar pa, here he taught his great disciple Mi la ras pa. Later it became one of the seats of dKön Ser nyin (1187-1241). DT, Ka II, 3a 30b = Roussier, p. 463-464. A 'ba shva pa monastery was founded there by K'u dñon me ng rgyal pa in the 12th century. IPN, p. 62. It is Lha ta o lung al Ugyen Gyatso (Records, map XIX. L.P. I understand Mar pa's dmar gñub is at Gya bu luh. H.R.]

³⁰¹ Marpa's wife hlag med ma played a great role in the life and activities of her husband, and chiefly in the school years of Mi la ras pa. J. Batou *La vie de Marpa le transecteur* Paris 1937. The ms. adds here: «There are also many esoteric symbols (and rites) such as the teeth of Marpa and of his spiritual son Mi la ras pa etc. In the gallery (k'ram ba) of Sras mk'ar there exists a list of three, made by Rig dza C'os dbak lhaa grub.»

³⁰² [Tag k'as lha' tsten pug is marked as Ta vas lung tse phug on Ugyen Gyatso's map (*Records*, map XIX). - L.P.]

³⁰³ On Mi la ras pa see n. 338.

³⁰⁴ Tong tsho Pemaing monastery and lake are marked on the maps. [See on them the short mention by Ugyen Gyatso in *Records*, p. 344. The monastery was probably founded by Padma g'ri pa on whom see n. 396. - L.P.]

The name was written for me Ta na kso Padma g'ri. It is r'ñ h ma pa very small and very poor, there was only one *dkon gtor* and a child assistant. It contains images of Gu ru Rin po c'e Karma (hu gsum mk'yen pa, Pug mo gru pa, Mi la ras pa and dPa' bo gTang ag 'preñ ba, as well as the famous Vajrapani. - H.H.]

³⁰⁵ [The list of the four great lakes is also known to the D.M.L., which arranges in it the shvems (in the region of Mount Everest), the Yar k'ang (Paltu) and the gNam msa'o (Tengri-nor), D.M.L. pp. 16-24-39 (= *Vajrasat* pp. 12-14-32). But the four names are nowhere specified in full. The particular sanctity of the Padma g'rih msa'o is attested also by Ugyen Gyatso, who gives a glowing description in *Records*, p. 34. - L.P.]

³⁰⁶ According to Ugyen Gyatso (*Records*, p. 34), there is «a celebrated cave consecrated to Gu ru Padma surrounded on three sides by glaciers, to the north-west of the lake». - L.P.]

³⁰⁷ Drum pass of the maps. [Tum pass of Ugyen Gyatso *Records*, p. 344. - L.P.]

³⁰⁸ Lhalung in Lho brag is found on the maps as 90°39'38"E. 28°25'40"N at a short distance below Gu ru Lha k'ah. It is the headquarters of the Lho brag lha' pa sub-sect of the r'ñ h ma pa. followers of Padma g'rih pa. Waddell *Lamasim*, p. 74. See also the account of Ugyen Gyatso in *Records*, p. 344f. and op. Waddell, *Lamasim*, p. 278. - L.P. Lha lha' is said to have been founded in 1154 by Dza gsum mk'yen pa. It was later the home of dPa' bo gTang lag 'preñ ba (1303-1360). It also claims an original connection with the (so-called) Sras blaen gsum po and there are five images of Sras rgyas rabs bdun in a curious cloister on the west side of the main lha' k'ah which has branching pillars of wood on the any other part of the building. The monastery is contained in a fine enclosed precinct quiet and spacious, surrounded by a wall topped with small wood sties. There are several chapels and rooms for many monks, but only 75 live there now. The monastery was taken from the Karma pa by the 5 Dalai Lama. It is now apparently a mixture of Brag pa, bKa' rgyud pa and r'ñ h ma pa. There is

a large collection of wood blocks of books including historical works among them the *Chen 'byung* of gTang lag 'gyirol ha. - H.R.]

¹⁹¹ Pad gñi is an abbreviation for D rgyan Padma gñi pa. He was born in 1490 and was a famous philosopher. TIB. p. 250. L.P. Lha-lun is now the seat of several incarnate lamas, including the Padma gñi and the rDo rje gñi spon dñis. - H.R.]

¹⁹² See p. 325. Kōsh rwa's skull is still kept there. - H.R.]

¹⁹³ La yag Gu ru Lha k'ab is Gurn Lhakhang on the maps. See the account of Lgyen Gyatso in *Records* p. 344, and esp. Waddell, *Lamasana* p. 277. L.P. Gu ru Lha k'ab was almost completely rebuilt in 1419 but on exactly the same plan as before. The walls being only repaired roof plaster etc. being entirely renewed, except for one or two small side chapels - one of which is a painting of Gu ru Lha dñan said to be done in this time. The *donor gsum* of Gu ru Lha dñan is in the small side chapel containing the painting. The roof is another example of the cant over wooden construction supporting a lantern-turret. - H.R.]

¹⁹⁴ On Gu ru Chon dñan see p. 326.

¹⁹⁵ Lhas liag is Lhatok of the maps, not far to the west of Gu ru Lha k'ab. gñi dñan pa rdo rna Ye sen rdo rje (1161-1211), a disciple of Lha rwa pa was a great Brag pa scholar who discovered many gñis concealed by Rwa rwa pa at A'ar pa. He founded K'on rdo rna ch'od mon and the Brag monastery. His biography is in DT. No. II 115b-116a. - *Records* pp. 664-670. Cf. *Reu uig* pp. 67-51. AD f. 28a, IT IV 1 p. 58n.

¹⁹⁶ Shye cu Lha k'ab is apparently different from the monastery of Rum tak spa sgra shye cu mentioned by Hsuan p. 185 as one of the temples built by Shōn bñen sgra pa in order to keep down the shodest of Tibet. Hsuan does not include it in the narrower list of the four *ma' dal* temples which were built on the knees and elbows of the shodest. AD. A f. 4b. calls it *Mu sPa gye shye cu*. *Mu sPa gye shye cu* is the complete name of the river which flows through Western Bhutan and is called *Paro-chu* on the maps. IT IV 1 p. 50. But it is far from Lha beng and the shye cu has nothing to do with it. No similar name is to be found on the maps of the region of Gu ru Lha k'ab. - L.P.]

¹⁹⁷ [Probably the Ts La of the maps. - H.R.]

¹⁹⁸ This is the country around the Pato, Tsu or Phom (Changtang Tsu, of the maps. *P'a ma rdoch* is mentioned in Lumin III of the *Padma rñi sig* (Tucci's text p. 51) and a *P'a ma Lha k'ab* occurs in DT. No. f. 31b (= *Records* p. 671). A description of the lake by Lgyen Gyatso is found in *Records*, pp. 344 and 355. - L.P.]

¹⁹⁹ Ye ro luh seems to be the upper valley of the Nyen-chu. Properly it ought to be *gñi gñi ro luh* i.e. valley of the timber road, because from that direction timber was brought into Tibet from Bhutan. A *gñi ro luh* mo dgon still exists in a valley south-east of *sho tsu*. Tucci, *Lhasa*, p. 52. - L.P.]

¹⁴ (Sel dkar rgyal rts is the complete name of Gyasne, IT, IV, 1, p. 61, - L.P.).

¹⁵ gTsān is usually divided into glān ru and Ru sug. TPS, p. 61 - L.P.

¹⁶ dzo bā is a village with a decayed island, *Das. Journey* p. 172. Tucci, *Lhasa*, p. 52, IT, IV, 1, p. 59.

¹⁷ (gŷa tog Yon tsu mgon pa was the famous court physician of King A ri tsen lde brtan (755-791). He was also the author of several medical works and went three to Nalanda to study Indian medicine there, *Das. Dictionary* pp. 1112-1153. He was the editor of the *Grand tsu*, the Tibetan classical work on medicine W. FITZMAURICE, *Amthum Itchombaling*, Leipzig 1911 pp. 36-368. There is a biography of him entitled *rje tsen gŷa tog Yon tsu mgon pa rari pa: rnam par t'ar pa bhai rgyu mo gŷa bapud rin po che's gter mdo*, IT, II, p. 94. - L.P.

¹⁸ [i.e. the course of the Nyen-chen of the maps, in reality called by the local people Nān c'u; IT, IV, 1, p. 57¹ - L.P.].

¹⁹ Kwa tsu. Reining of the maps, is one of the most important centres of the bka brgyud pa. It was founded by glān pa rgya me. Its monks and nuns are married. See IT, IV, 1 pp. 5-58. Detailed description in Tucci, *Lhasa*, pp. 52-53, 60-63, Cf. *Das. Journey*, p. 17¹.

²⁰ On gTsān pa rGya zhe see n. 399.

²¹ The dPal k'ar cee ade in rGyal rts (really several monasteries within the same compound) was founded in 1418 (see the date see IT, IV, 1 p. 31, and IV, 2 p. 28¹) by Rab brtan kun bzah paŷa pa under Sa skya pa inspiration but with the advice of mk'as grab rje a disciple of Tsod k'a pa. Detailed iconographic study in IT, IV, 1 pp. 146-148. Cf. also VSP II 197b 199b. DSGI, p. 21; TPS, p. 86; Tucci, *Lhasa*, pp. 41-42.

²² [Rab brtan kun bzah paŷa pa, the second prince of rGyal rts was born in 1389 founded the main temple of rGyal rts in 1418 and the dPal 'bum in 1427, IT, IV, 1, pp. 78-81, Cf. TPS, p. 27. - L.P.]

²³ The dPal k'ar cee ade of rGya rts has always been a federation of colleges and institutions belonging to different schools. The situation in the past was even more complicated than at present. Thus at the end of the 17th century there were seven dGe lugs pa (four Sa skya pa, one Zwa lu pa (school of Bu ston) and four Das k'ay pa (school of the Ka satriya) colleges. sixteen in all, plus the gSar k'ud ug pa which was common to the dGe lugs pa and the Sa skya pa. VSP II 197b-199b. At the beginning of the 19th century two other sects (Karma pa and Brug pa) were represented in the institution and the colleges were eighteen in number. [NSGII p. 21. The situation today is the same as described in our text. The dGe lugs pa are under an abbot (mk'as pa) sent from Lhasa. The Nor pa (a sub-sect of the Sa skya pa) and the Zwa lu pa are governed by two incarnates who however reside in rGya rts only for some weeks every year. IT, IV, 1, pp. 146-147 - L.P.]. (The dPal c'os mk'as pa (dGe lugs pa) is head of

the whole monastery and has also administrative powers over part of the town of rTsa rTse (which tends often to friction with the *rdzob*). - HR.

⁴¹⁰ The assembly hall (*das khab*) contains an enormous statue representing the Jo bu of Lhasa. IT, IV, 1, pp. 148-149. - L.P.

⁴¹¹ This should be a shortening of *Grub tsho bgye rtsa bgyed* (*tsho* 1665) it is a very short collection (8 leaf) of the *melhams* of the 108 forms of Tara. But there is no doubt that the text really meant by our author is the *Grub tsho rgye mdo*, or *Grub tsho kun lo bma* (1660), the fundamental liturgical work of the Sa skya pa sect: the whole *skya bsum* of rTsa rTse is inspired by it. IT, IV, 1, p. 14. The particular chapel here mentioned seems to be n. 12 of the first story, dedicated to Nar rgyun ma. IT, IV, 1, pp. 193-194. - L.P.]

⁴¹² rTse chen, or Nam bu rTse dga, is a rocky hill which shuts the rTsa rTse valley to the north. Its temple was founded by the first prince of rTsa rTse. Page pa dpal heap pa (born 1318, IT, IV, 1, p. 60. - L.P.) rTse chen was used as a fortress in 1904 and suffered heavy damage, but it has been repaired and is still in use. - HR.

This kun dga is a grove mentioned also in the *Meu chen* as the immediate incarnation of Hu shou. IT, IV, 1, p. 65. But here seems to be otherwise unknown. - L.P. kun dga blo gro's *damar glon* is said to be in a *tsu kha* on a separate hill, a short distance north of rTse chen. - HR.

⁴¹³ gTse glun rTse mo is another name of the Nam bu valley. IT, IV, 1, p. 47. - L.P.]

⁴¹⁴ rTsa gNas gar is the rTsa lha khab of Bistson. p. 208. It is in the north of Bruu rTse (Drongtar) and in fact several temples. The eastern chapel is said to have been built by Kri stod de bstan, and is now known as the temple of Yum chen mo: the image of the goddess is said to have been consecrated by Padmasambhava. IT, IV, 1, pp. 66-6. Description in TPA, p. 20. - L.P. The Yum chen mo lha khab contains some very old timber. It appears to have been built originally as an open wooden structure without walls. If so, that would be most unusual. - HR.

⁴¹⁵ In the addition to the Yum chen and rTsa mGris lha khab there is another on the hill reputed to be the oldest of all the Ru gsum. gTsa lag khab attributed to Stod bstan agam pa. It is also the smallest. It contains a *Yaironsa* holding a roundish gold ornament, also the Eight Bodhisattvas, some fragments of painting (perhaps of the 11th century), and a venerated *pa'u pa*, a *gyer ma* from *mi um* p. - HR. rTsa gNas gar is not included in the list of the *mi'u* 'dral temples in Bistson, p. 185. - L.P.

⁴¹⁶ The Yum chen mo (Great Mother) is the personification of the Perfection of Knowledge, the *Prasamgasmitha*.

⁴¹⁷ rTse khab is in a ravine on the right side of the Nam bu valley on the route from rTsa rTse to gTsa kha rTse. It was founded in 1213 by Byang chub dpal heap pa, a disciple of Kri stod Pa'u chen. In its present shape it is rather modern and its paintings belong to the 18th century. TPA, pp. 201-202.

[Cf. also R. SANBHITTAYANA, *Search for Sanskrit Mos. in Tibet*, in JBORS XXIV (1935), pp. 139-140].

⁴¹⁸ [On the limits and chief places of Upper Rañ (Rañ stod) see the *Myñt cāt* as summarized in IT, IV, 1, pp. 49-50. - L.P.]

⁴¹⁹ The relics of Ka rā Paṇ c'ra (on whom see n. 34) are still worshipped there. They consist of the robe, the alms-bowl and a pair of shoes. R. SANBHITTAYANA, in JBORS XXIV (1935), p. 139. - L.P.]

⁴²⁰ Pausmedong of the maps. DPM.L. p. 23 (= VANHUYE, p. 16). Spei at nPo mnam in DT, Ka f, 136a [= RENNIE, p. 696].

⁴²¹ According to BUSTON, p. 206, Zwa lu was founded by Ge bsum 4a rab 'byun gas (c. 1040). *Reu mig*, p. 40. It has 6 primary and 6 secondary sections. Descriptions in TPS, pp. 177-180. In Gyen Gyas Records, p. 342 and in R. SANBHITTAYANA, *Sanskrit Palm-leaf mos. from Tibet*, in JBORS XXIII (1937), p. 10; also IT, IV, 1, pp. 71-72. The main temple was founded by Grags pa rgya mtshun at the beginning of the 11th century. This was a lamas and master of the Kālacakra. DT, Ta f lab, 18b. RENNIE, pp. 788, 191. The genealogy of the princes of Zwa lu was translated in TPS, pp. 656-662. (The library contains several important Sanskrit mos. See list in R. SANBHITTAYANA, *Sanskrit palm-leaf mos. in Tibet*, in JBORS XXI (1935), pp. 20-31. XXIII (1937), pp. 33-52. XXIV (1938), pp. 143-166. - L.P.)

⁴²² Bu ston Rin chen grub (1290-1364) is one of the greatest figures of Tibetan Buddhism. He wrote on nearly every subject connected with Buddhism, and his work amounts to 20 volumes in the Lhasa edition, 26 in the sde dge edition. Toh ku vol. 5206. His critical and systematic mind exercised itself on Tantric literature: he left three great treatises on Tantra and others on dogmatics. Above all, he was the compiler and organizer of the two great canonical collections, the mka gyur and the bhaiṇ gyur. His *faṇ* bkaṇ, written in 1322, was for the greater part translated by Oberhammer in 1931-32. On his work see TPS, pp. 184-186.

⁴²³ [On this image see IT, IV, 1, p. 71. - L.P.]

⁴²⁴ The Zwa lu Ri paṅg hermitage is in the mountains to the north west of Zwa lu. TPS, p. 169. It was visited by mk'ya brtan in 185. ATN f 86a. Description by R. SANBHITTAYANA, *Sanskrit palm-leaf mos. in Tibet* in JBORS, XXIII (1937), pp. 10-11. - L.P.]

⁴²⁵ Birwa pa is another form of Virūpa, the name of an Indian sadhaka who is considered by the Sa skya pa as their first master. IT, IV, 1, pp. 94-95; TPS, pp. 37, 349.

⁴²⁶ Le of the rdoṅ dpon of gZas ka rtaṅ on behalf of the Lhasa government.

⁴²⁷ rGyan gñā was founded by Lo ston rDo rje dñab paṅg of gTsar. BUSTON, p. 205. (This took place in 973, with the assistance of K'ge bsum, the founder of Zwa lu, TPS, pp. 657-700. rGyan gñā is at a distance of a few hundred yards from Zwa lu. IT, IV, 1, p. 70. - L.P.)

⁴⁴⁴ On the limits and chief places of Lower Rukh (Rukh amud) see II, IV, 1, p. 50. - L.P.J.

⁴⁴⁵ Mah-brian was in a particular form of dPa. lha mo. TPS, p. 591 - L.P.J.

⁴⁴⁶ Sa-shya Paq-rin-kun-dga-rgyal-mtshan (1182 [1251] founded Bri-guh and was the author of several important works on Mahayana and on logic. But above all he is known for his political activities connected with the Mongol invasions; he laid the basis for the political influence of the Sa-shya-pa, who under his successors were granted temporary rule over Central Tibet on behalf of the Mongol emperors. TPS, pp. 8-10, 101-102.

⁴⁴⁷ Tar-pa-guñ was restored in the 17th century after the Mongol invasion. TPS, p. 62. See VSP, I 197a-b. Here the British envoy Samuel Turner visited the Ny-Paq-rin-Rin-po-cho in December 1783. It lies some miles south of Zwa-hu; II, IV, 1, p. 70. - L.P.J.

⁴⁴⁸ Tar-pa-Lobsang translated the *Gahyangarhastantra*; he was a teacher of Bu-ston and lived therefore at the beginning of the 14th century. D. G. f. 2a. f. 12b, 19a, 32a. - HODGSON pp. 104, 192, 793-800.

⁴⁴⁹ On K'a-ch'a-Paq-rin-mo see 53.

⁴⁵⁰ gZin-ko-rtsa. One of the European travellers was formerly called Adam-grub-rtsa and was a friend of the Paq-mo-gru-pa. Upon their return it was held by the princes of Min-spu-mi, who shifted their residence there. In 1565 it was taken by Karma-bstan-shayon of the gTsags family, a supporter of the Red sects. It was conquered by the Mongols in 1636 and again in 1642 and thus marked the end of the gTsah kingdom and the victory of the Yellows under the 5th Dalai Lama. TPS pp. 27-30, 65, 64, 66. Since that time it has remained the capital of gTsah and the seat of a governor sent from Lhasa.

⁴⁵¹ Zur-gShab-shags-gla is Sansgaling of the maps. The *Ren-ming*, p. 64, mentions a gShab-shags-mk'as monastery founded in 1321. According to VSP f. 132a, a gShab-shags-pa-bram was founded by Ge-re-bka-pa-Rin-chen-rgyal-mtshan, a pupil of Tsah-k'a-pa, in the Gu-pa region.

⁴⁵² The Zur family was a lineage of lamas and lamas of the gShab-ma-pa school. Many of its members became famous; foremost among them Zur-mo-ba (1014-1074). DT f. 6a f. 1b 12b. - HODGSON pp. 110-12. TPS, pp. 166-167.]

⁴⁵³ This expression means the earlier Buddhas of the Zur family in general.

⁴⁵⁴ J'i-yag-pa-Rig-pa-tsho-gu was one of the greatest masters of Tibetan logic. He was a pupil of Sa-shya-Kun-dga-rgyal-mtshan (1182 [1251]) and wrote a detailed commentary on the whole of the *Pramanavarttika*. T. STONER, *Buddhist Logic*, I, Leningrad 1932, p. 36. - L.P.

⁴⁵⁵ bKra-tse-lha-pa (Tashi-huapo) near gZin-ko-rtsa is the seat of the Paq-rin-Rin-po-cho and the chief monastery of the Yellow Church in gTsah; it was founded in 1447 by Tsah-k'a-pa's disciple dGe-'dun-grub, and was repaired and enlarged by the 5th Dalai Lama. VSP f. 190a-196b. SP pp. 325-326.

Waddell, *Lamasery* p. 121. TPS, pp. 39, 30, 72. It was the religious centre of the dGe lugs pa, while Brag spung was the political centre. For its three entrances see *hbl. Za II* 15a b. 1.P.]

⁴¹³ There is a huge Mañjuśrī of 3 storeys in a separate building. I understand it was made by the late Paṅ chen Rin po che. Perhaps he only reconstructed it. - H.R.]

⁴¹⁴ Blo bzang rñes kyi rgyal mtshan (1567-1662) was the first Paṅ chen Rin po che of bKra si lhungpo. He was a prolific author on liturgy, Tantra and bKra gdam pa dce rñes (Tehoku 5877-5911), and wrote a commentary on Nagarjuna. He became a monk in 1582, took the five vows in 1591, became the abbot of bKra si lhung po in 1600 and of Brag spung in 1617. After 1642 he was given by his former pupil the 5th Dalai Lama the title of Paṅ chen Rin po che and the character of an incarnation, and henceforward the abbots of bKra si lhung po, hitherto elected or appointed, became along with the Dalai Lama the highest incarnates of Tibet. SP, pp. 163, 303. *Reu ming*, pp. 73, 80; TPS, pp. 72, 131.

⁴¹⁵ Blo bzang ye shes dpa bzang po (1661-1737) was the second Paṅ chen Rin po che. He too was a voluminous writer, and among his works we may cite an introduction to the *lam rim chen mo* of Tsong k'a pa and a biography of his predecessor. TPS, p. 132.

⁴¹⁶ Blo tshan dpa bzang ye shes (1717-1780) was the third Paṅ chen Rin po che. [In 1745 he received the British envoy George Bogle, and in 1749 on the invitation of the emperor he travelled to Peking, where he died. - L.S.]

⁴¹⁷ Blo bzang boten pa'i ōt ma (1781-1854) was the fourth Paṅ chen Rin po che. The Ma adds 'che tām pa'i dba'i p'rug Cho kyi ōt ma', which is the full name.

⁴¹⁸ [Apparently a statue of Mañjuśrī coming from the monastery of dGe' shod (Gadong of the maps), famous chiefly for the study of the Guhyasamāja and of the Vinaya. According to the *Monk's* cat., it contained a statue of Mañjuśrī of pure bronze, made in Eastern India. IT IV 1, p. 70. L.P.]

⁴¹⁹ This may mean either the orange-coloured Tārā, or the Tārā from Sur mung (on which see n. 638). The second alternative is preferable, on account of the parallelism with the Mañjuśrīs of dGe' shod. The statue is apparently not mentioned by modern writers. 1.P.]

⁴²⁰ On *Mi la ras pa me'u*, 330.

⁴²¹ The rDo ma mo'i brad pa jewel is unknown. The name means 'the stone which is the joy of Ma me'u', a form of Rometi and at the same time a Tantric cycle of Mahākāla. L.P.]

⁴²² The monastery of rNar tshā was founded in 1153 by gTām rñes Blo gros grags pa. DT Ca f 19b [= Houten p. 282]. Its rŌn 'bom was built by rŌnd grags bzang po dpa'i in the 14th century, about the same time as that of rGyal rñes. See the description of the monastery and its works of art in TPS, pp. 104-109 [also in SANKHITSATANA, *Sanskrit palm-leaf ms. from Tibet*, in *JBRAS* XLIII (1937), pp. 17-18].

⁴⁰⁰ gTum ston Rts groe grags pa was a disciple of dar ha pa. He was born in 1006 and died in 1100, *Rtsu mig*, pp. 44, 48. As noted above, he founded in 1153 aNar tshö and the minor sect named from that monastery.

⁴⁰¹ mc rme stan Nam tshö grags pa was the abbot of aNar tshö for 30 years, according to DT Ca f 19b (= ROSSIGN p. 283), or from 1250 to his death in 1289, according to the *Rtsu mig*, pp. 54, 57.

⁴⁰² [I.e. an image of Tara coming from the Chu mig monastery on which see n. 466, - L.P.]

⁴⁰³ The blocks of the hKa gyur were carved between October 1730 and February 1732: those of the baTum gyur between May 1741 and November 1742. They are still extant, but so much worn out that the aNar tshö edition of the canon has become nearly unreadable. *China and Tibet*, pp. 144-145. On P'o lha nas see n. 16.

⁴⁰⁴ This is the set of the 31 printed tsahs representing the main episodes of the *Araddhakalpavali* of Karmendra, of which the blocks are still preserved in the printing office of aNar tshö. This set became very authoritative in Tibet. It was made by order of 'Gyur med tshe bstan, the elder son of P'o lha nas, who was murdered by his brother at the beginning of 1750, TFS, pp. 440-441, - L.P.]

⁴⁰⁵ [The series of seven wood-printed tsahs from aNar tshö is well known and very popular all over Tibet. The blocks were made by order of P'o lha nas and his sons, i.e. sometime between 1728 and 1747. On the aNar tshö series, as well as on the cycle of the 16 Arkhats and the problems it presents, see the exhaustive study in TFS, pp. 455-500 (chiefly p. 504) and 615-616, - L.P.].

⁴⁰⁶ On 'Brom ston see n. 4.

⁴⁰⁷ I cannot see what the author may mean by the expression *camaraderie* among the Arkhats who were the noble lamas of aNar tshö.

⁴⁰⁸ [Perhaps Byaṅ rtsi or brag near Pa amam rdzö, IT 3V 1, p. 57. - L.P.]

⁴⁰⁹ Soko rgyas ngom pa Söb gr. shvab (150-1229), one of the successors of gTum ston as abbot of aNar tshö, DT Ca ff 9b, 35a (= ROSSIGN p. 283, 284, 319). According to the *Rtsu mig*, pp. 49, 54, his dates were 1179-1249.

⁴¹⁰ On dPal ngom ḥsi, or mGon po Za. bñi pa see n. 102.

⁴¹¹ A Chu mig is said by Rtsuon, p. 286, to have been founded by Byaṅ c'ub raval misan of t-lag. The valley (lha) of Chu mig is cited as the residence of rGya 'dul ba dñin pa in DT Ka f 3a (= ROSSIGN p. 79). They may or may not be connected with our Chu mig rdzö me. The latter appears in DT, Ba f. 4b (= ROSSIGN p. 1009) as one of the places where Ka r'e Pam chen expounded the Law. It is also mentioned as the seat of the hKa' brgyud pa teacher rNog mDo adc (1090-1166) and of his father's pupil rGyal 'A ma nam. DT Ba ff 5b and 125b (= ROSSIGN pp. 408, 698). It was the seat of a Vajraya school. DT Ka f 9b (= ROSSIGN, pp. 81-82). The monastery was to the south-west of aNar tshö, almost on the crossroad

of the path leading from aNar tsh to Nor. It has been destroyed and nothing remains but an unassuming temple. TPS, p. 683. - LP.]

⁶⁰ (In Page p. see n. 54) The religious assembly at t'u mig took place in 1877; DT, Bu L. 4h [= RENNICK, p. 212].

⁶¹ Nor khang, also called simply Nor, was founded in 1429 by Kun dga' bsal pa, on whom see n. 470. It is the seat of the Nor pa, a sub-sect of the Sa skya pa. It lies between aNar tsh and Zwa lu and contains a rich collection of Sanskrit mss. TPS, pp. 205-206. [A list of the Sanskrit mss. in Nor is given by H. SANABITTATANA, *Sanskrit palm leaf mss. in Tibet*, in JBPRS XXI (1937), pp. 3-42 and XXIII (1937), pp. 53-57. On the monastery itself see op. cit., XXIII (1937), pp. 8-9, 18-19. L.P.] A description of the monastery as it was in the 15th century may be gleaned from the biography of its founder by dPal dan don grub. TPS, pp. 91-157. The title of this text is *chval ba rdu rje ch'at kun dga' bsal pa'i rnam par tse ge po legs btsid* 'a bo 'das pa'i rgye mtso von ten yid btsin nor hu'i 'btsid gnas woodprint in the library of Professor Tucci, Rome. Quoted hereafter as KL. - LP.]

⁶² Nothing is known about this division of Nor in 18 colleges under five heads.

⁶³ Nor ren = Kun dga' bsal pa (1382-1444), who was born and educated at Sa skya, was the founder of Nor and a voluminous writer. *Reu mig*, pp. 63-64, TPS, p. 124. The little sleeping cell is the first of the two mentioned in KG, f. 44a; see n. 473. - LP.]

⁶⁴ The Lam ash is described as a chapel that was formerly the second of two small sleeping cells of Nor ren. It contained the images of the teachers of the Lam 'bras from Vajradhara to Buddhahadra. KL, f. 44a-b. Detailed list of these images in KG, f. 45a-b. - LP.]

⁶⁵ Lam 'bras are the Sa skya pa manuals of meditation which explain the path (lam) leading to release, and the fruit (bras) resulting therefrom. IT, IV, I, p. 254. - LP.]

⁶⁶ This ordination chapel (*dhad k'at*) is unknown.

⁶⁷ [The Lam 'bras chapel is but another name of the gTash k'at tsok ma (Upper gTash k'at), a chapel in the Great Assembly Hall on which see n. 475. The golden statue of Nor ren was set up there immediately after his death. KG, f. 43a. The chapel contained also a golden statue of Vajradhara, images of the Lam 'bras teachers from bDag med ma down to Buddhahadra, etc.; KG, f. 44a. - LP.]

⁶⁸ [The 'Du k'at c'en po (Great Assembly Hall) was divided in the lower gTash k'at (gTash k'at 'ng ma) and Upper gTash k'at (gTash k'at tsok ma). In the former there were several gilt statues of the Teacher eleven great paintings of the masters lineage and statues of the Buddhas of the ten quarters. KL, f. 44a-b. In making these images Nor ren availed himself of the work of Nepalese artists. Detailed list in KL, ff. 44b-45a. - LP.]

⁶⁹ The Tse rtsu bla bsal is unknown.

⁶⁷ On Birwa pa (Yirupa, see n. 430). This relic seems not to be mentioned in the KG.

⁶⁸ It is difficult to say which of the forms of mGon pa is here alluded to. This rgyen is apparently not mentioned in KG.

⁶⁹ Eight mād rten of the Tathāgatas, with canopies over them and made of (i.e. sheathed with) g. copper were set up after the death of Kyi r'en (and not by the founder himself); KG, f. 53a. - LP].

⁷⁰ Between Nor and Sa skya the route crosses four passes, marked on the maps as Ten Na, Lhong and Xia, none of which names resemble Chag r'ag.

But Das *Journey*, p. 310 mentions the hamlet of Chagzi or Chikzi (Chag r'i') between aNar tsh and Sa skya. - LP]

⁷¹ Sa skya, Sakya gampo of the maps. DSG-L, p. 16 (= ВАСИЛ'ЕВ, p. 13). This famous monastery headquarters of the Sa skya pa, was founded by K'on dKha me ng rgyal po in 1035 [BT Na l da la f. 37a. Sa l da. - RABKIN, pp. 210-211, 325, 483. It was practically re-built by Kun dga rin c'en (1312-1384) TPS, p. 172. Modern descriptions are fairly numerous, but not detailed. See e.g. Das *Journey*, pp. 312-3 & R. SAKRISATYANA, in JBURS XXIII (1931), pp. 2-7, 19-20, and in JBURS XXIV (1932), p. 451, G. TULLI, *Un principato indipendente nel cuore del Tibet. Sackia, in Asiatia*, IV (1940), pp. 453-340. - LP].

⁷² This is the ms. guide called gDun sa r'en po dpa'i lhan na shya: gung lag khat dā rten gsum gyi dkar cag pa, which see TPS, p. 156. Its author is the famous Kun dga rin c'en (see n. 681), for which name the Kun dga sh ed of our text seems to be a mistake. It will be quoted in the following notes as Sa skya Guide. - LP]

⁷³ [The same set of four chief sacred objects is found in the Sa skya Guide, f. 6a. - LP]

⁷⁴ There are two dRu rten, or pinched buildings: the new one (dRu rten gyur ma) and the old one (dRu rten rāsh ma). Both are situated south of the dGa run, which is the oldest part of Sa skya and the centre from which the guide starts its description. Sa skya Guide, f. 9b. The one mentioned here is the New dRu rten. Its contents are described in Sa skya Guide, ff. 25b-28b. Those of the Old dRu rten in Sa skya Guide, ff. 28b-30a. - LP]

⁷⁵ [The gZi ed has the statue of Mañavarī as of Kushmī origin and was brought here by Sa skya Pang c'en. Sa skya Guide, f. 19b. - LP]. It is still the foremost object of worship in Sa skya. Description with picture in TPS, p. 173.

⁷⁶ The dGa run gZim spvil dkar mo is the earliest temple in Sa skya, having been built by K'on dKha me ng rgyal po himself. Of course in its present shape it goes back to the renovation by Kun dga rin c'en. The name is said to signify unmovable in the Zan tsh language. Sa skya Guide, f. 11a. TPS, pp. 6, 351.

⁷⁷ [In the dGa run there are the images of four mGon pa (terrific protecting deities): dā mgon, rāsh mgon, Brin mgon, 'i am mgon. Sa skya

Guide, f. 11b. The image of 1 m mgon was made out of the skin of a sinful Indian king, and since the colour of the face of this leather image was deep black and it came flying from the presence of the Lohan, it was called the Flying (par tsu) Black (ang po) Leather image (dse bag) 'So shye Guide, f. 13b. For another black-leather image (of Pe har), kept at Khams yao, see *Namkhar* pp. 102-104. But cf. now the remarks of H. A. Stein in *J. As.* 1956, p. 330. - L.P.]

437. This is the building described by the Guide under the simple name of strol ma Lha kha (chapel of Tara) but at the end of the description we are told that it is also sometimes called g'u mhar me, 'So shye Guide, ff. 73a, 74b. - L.P.]

438. The stupa was in a interior niche on the back of the Srub dgon, i.e. of the Great Temple see p. 302. The Guide does not give this image the name of 'ems dpa rum hrings but simply calls it the statue of rje btson strol ma. It was found and brought to 'So shye by the Bla ri Lotsawa. The story is told in the *'So shye Guide*, ff. 73b-74b. - L.P.]

439. The punctuation of the text would attribute this specification to the following item: the rNam rgyal me od rtsa. But we know from the 'So shye Guide that the image of Tara was brought to 'So shye by Ba ri pa, while he had nothing to do with the rNam rgyal me od rtsa: the punctuation must be modified accordingly. - L.P.] Ba ri pa or Ba ri Lotsawa was born in 1040 A. the age of he met Atisa. He became a specialist of Tantra and was very active in their diffusion. In 1102 he took over the seat of 'So shye after the death of Kun dgon me og rgya pa and putting the majority of Kun dga shi po. The latter took the chair in 1111 we do not know whether as a normal procedure or following the death of Ba ri pa, the date of which event is nowhere mentioned. DT K a f 3b, Sa f 4a, Su f 4a (= ROBERTS, pp. 73, 211, 405); Re's mig, pp. 40, 43, 44.

440. The rNam rgyal shi bum contains a rear (sariradhatu) and the mantle of Kāśyapa, the Buddha of the previous age preceding our own. 'So shye Guide, f. 42a-b. - L.P.]

441. In spite of its being mentioned three times in our text, I did not succeed in identifying the 'Su dgon bla brin with one of the Bla brin listed in the *'So shye Guide*. - L.P.]

442. 'Su c'en is an abbreviation for 'Su shye c'en po Kun dga shi po (1092-1138), the second abbot of 'So shye and one of the greatest teachers of that sect. DT 'Su f 4a = ROBERTS p. 211, Re's mig pp. 43-47, Hsua pp. 107-112. TPS. p. 134. Under the Old Sleeping Cell (g'zim kha rñid ma), now called Bla brin dar ('So shye Guide, f. 30b, there is the meditation cave of 'Su c'en. At the age of twelve he meditated there for six months under the guidance of Ba ri Lotsawa. In he had a vision of Mahācārī with Avalokiteśvara to the right and Vajrapāṇi to the left. 'So shye Guide, f. 31b. - L.P.]

443. kSod namo rtsa me (1142-1182) was the second son of 'Su c'en Kun

das chab po, DT Ka l 4a = ROSENTH p 211) *Reu mig*, pp. 46, 49. His literary output was considerable chiefly in the field of Tantra. He is the author of an analytical classification of the Tantras. TP⁹ pp 180-181. (I also HIRN pp 112-114. The rock whence he ascended to the Sukhavati heaven lies to the north-east of the bDe ba ram gyi me od k'ah (bDe ba ram = Sukhavati); *Sa shya Guide*, § 51b. L.P.).

¹⁰⁰ I was unable to identify the Zaba brtan lha k'ah with one of the four major and fourteen minor temples listed by the *Sa shya Guide* l 4b, cf. TP⁹, p. 487. - L.P.).

¹⁰¹ On rJe khom Grags pa rgyal mtshan see n. 58. I am not in a position to identify this image.

¹⁰² Sa shya Paṅ chen Kun dga' rgyal mtshan (1182-1251) was the son of the Sa chen's fourth son dPal chen me po DT Ka l 4b = ROSENTH p 211. His original name was k'on dPal .don dno grub and he was a disciple of Ka chen Paṅ chen. His journey to Mongolia, in ward off a Mongol invasion of Tibet, and his political activities are well known TP⁹ pp 9-12. He was the author of several works, chiefly commentaries on Mahāvāsa texts. Foremost among them is the *Ts'ang ma rig pa'i gyi* (quoted in our text as *Rig gyi*), an ample exposition of Indian logic based on the *Pramanavarttika* and on the *Pramanasamuccaya* of Dharmakīrti. He wrote also on grammar TP⁹, pp 181-182. (I also HIRN pp 118-120. The tent on which he compiled the *Rig gyi* with its commentaries is enclosed in the building called Das me od bla brtan to the south-east of the bZi tog. It is now surmounted by a statue of Sa Paṅ. *Sa shya Guide*, § 4h, 53a. - L.P.).

¹⁰³ This is the old one (dBu vde rñab ma), on which see TP⁹, p. 173.

¹⁰⁴ The image Gar gags ma, painted by Sa Paṅ is also listed in the *Sa shya Guide*, l. 23b, without any further particular being given. It seems to be the same as the one described by G. Tucci in *Asiatica*, VI (1940), p. 359. - L.P.).

¹⁰⁵ The gZi (rvre bZi) tog Bla brtan, or palace of the four towers, is the little-used official residence of the Sa shya Bla ma. It rises in the center of the monastical town. *Sa shya Guide* § 34a-17b G. Tucci in *Asiatica*, VI p. 340. L.P. Its chapel contains many fine statues of the Pale school of sculpture, and even a Jain image TP⁹, p. 172.

¹⁰⁶ Gro ba'i mtan po Paṅ po Blo gros rgyal mtshan (1215-1280), a nephew of the Sa shya Paṅ chen went in 1242 to Mongolia and Northern China, and in 1260 became the spiritual guide of Qubilai Khan with the title of ts-shih (a teacher of the emperor). He returned to Tibet for a three years' spell 1265-1268, and then finally in 1270. The emperor bestowed on him the temporal rule over the thirteen districts of Central Tibet. DT Ka l 4b (= ROSENTH pp 211-212. *Reu mig*, pp. 52, 56. Paṅ po invented for Qubilai a new alphabet for the Mongol language, based on the Tibetan one, it remained an official one till the end of the Yuan dynasty. He wrote an

Tantric literature and liturgy, and prepared for the instruction of Qubilai a summary of the Law in the form of letters: he sponsored the translation of the *Buddhacarita* of Asvaghosa (TPS, pp. 102-104. Cf. also HUTU pp. 139-159. His chair (*ce ne k'zi*) is still preserved in a great stone-garden (*rdz' ts'at*) now called *Sa skya togs*, to the south-east of the bZi tog, *Sa skya Guide*, f. 38b. But the title of *K'ams gsum si gsum* is not found in the Guide. - LP.

³⁰¹ *Srih dgon sprul pa* is another name of the *Lha k'ah oem po* (Great Temple), *Sa skya Guide*, f. 63a. It is on the far side of the river and played a great historical role, TPS, p. 602. Description by M. SAKURITATANA, in *JHORS* XXIII (1937), pp. 4-5, - LP.]

³⁰² [The *Diam gl'it g'yes gl'ag* image was placed in the *Lha K'ah oem po* by 'Pa pa pa, but no further particulars are given, *Sa skya Guide*, f. 65a, - LP.]

³⁰³ It is difficult to identify the images here alluded to.

³⁰⁴ The touch-shell called *dkar mo rgyin grags* is one of the most famous relics in *Sa skya*. It was a gift by an Indian king Dharmapala to the Chinese emperor and from China it came to *Sa skya* as a gift of Qubilai. TPS, p. 684. - LP.

³⁰⁵ The *K'a'u* river cannot be located.

³⁰⁷ [*P'u ma* is described in the *Sa skya Guide*, ff. 89a-91b, it is in the neighbourhood of *Sa skya*, but cannot be located with precision. (On *Sa chen* see n. 493. - LP.]

³⁰⁸ *K'a'u brag rdzob* is mentioned in DSGL, p. 16 (= VANUYSER, p. 13). [It is the same as the *K'a'u skyed lhas* of the *Sa skya Guide*, f. 75a, with a great statue of dPal mgom sal. It is to the east of *Sa skya*, but its exact situation is not known. - LP.]

³⁰⁹ On dPal mgom sal or mtseu po *Zal bdi pa* see n. 102. The story of this image which was brought from India by the gNam Lotsawa, is told in the *Sa skya Guide*, ff. 75a-78a. According to the DSGL, the worship of this god was started here by the two gNam k'a'u pa brothers, who are often mentioned in the *Sa skya Guide* (e.g. ff. 14b, 15b, 77b, 79a, 80a-b, 81b) and were disciples of the gNam Lotsawa, DT Ja f. 10a (= HODGICIN, p. 372). The *Hwa ce ne 'byun* states that *Sa chen* studied with gNam k'a'u pa the *sadkhan* of dPal mgom *Zal bdi pa*; HUTU, p. 110. - LP.]

³¹⁰ *Bya 'gyar padma 'od* cannot be located.

³¹¹ On *s'u hsem Grags pa rgyal mtshan* see n. 52.

³¹² [*Sa Lo 'Jam pa i rdo rje* is often mentioned in the *Sa skya Guide* ff. 34b, 38b, 73a, 81b, but I am unable to identify him in the Genealogical Table I in TPS, vol II. In any case he is different from *Sa skya Lotsawa Jam dbravé Kun dga' hood nams grags pa rgyal mtshan* (1485-1532), abbot of *Sa skya* since 1490. See TPS, pp. 686, 687 and the Genealogical Table of the *Sa skya pa*. - LP.]

³¹³ On *dMag nor ma* see n. 207.

³¹⁴ *bSam gl'it* cannot be located.

⁵¹³ Mañ mk ar is the valley of the river flowing from the south into the gTsah po, above Lha rtsa rtsob. The monastery of dka' ldan dar rgyas glab in Mañ mk ar is mentioned in VSP, f. 216a, and SP, p. 331.

⁵¹⁴ 'C'a luh rDo rje brag in Mañ mk ar was founded by Grub c'en ma bDe legs dpal dnam, VSP, ff. 25b-216a. It cannot be located. - [LP]

⁵¹⁵ On rJe bstan Grags pa rgyal mtshan see n. 52.

⁵¹⁶ Tsar c'en Blo gsal rgya mtsho (1502-1567) is mentioned in *Re'u mig*, pp. 69-73 and KD, Tsar f. 42b. He belonged to the Tsar pa lineage (spiritually descended) from the 9a shya pa teacher Dem pa bSod nams rgya mtshan (on whom see n. 671) KD, Za f. 31b. From another angle he was the 11th spiritual descendant of Virupa in the Tsar c'en Blo gsal lineage. KD, Za ff. 31b-32a. According to VSP, f. 215b, Tsar c'en C'o byi rgyal po had at C'a luh the vision of Hayagriva. I doubt whether the two Tsar c'en are identical. - [LP].

⁵¹⁷ mk'yen brtse went to Tsh bstan dge 'p'el in 1850, KT9, f. 82a. But it cannot be located on the maps. - [LP].

⁵¹⁸ See n. 518.

⁵¹⁹ Myu pa luh was founded by 'Brog mtsho Lotsawa in 1643 and was one of his residences. DI, Ma f. 2b, = Roussier, p. 207, *Re'u mig*, p. 41. J. Baret: *La vie de Marpa le traducteur*, p. 8. It cannot be located on the maps.

⁵²⁰ On 'Brog mtsho Lotsawa see n. 253.

⁵²¹ 'Od gyal alu ba pug cannot be located.

⁵²² 'dri ra bgyur osh pug was visited by mk'yen brtse in 1850 (*dras* bgyur rgya gar pug), KT9, f. 82a. But it cannot be located on the maps. - [LP].

⁵²³ gShub dag lam btsa pug cannot be located. As pointed out by the text itself, the last three shrines were mere caves and cannot be expected to be found on the Survey maps. On the other hand, their names do not seem to occur in the available texts.

⁵²⁴ The name bSod nams c'en 'p'el is fairly common. An abbot of gShub pa of this name is mentioned in DI (a f. 2a = Roussier, p. 329). One bSod nams c'en 'p'el of dka'nyo gar was born in 1527 and another in 1593, *Re'u mig*, pp. 71-73. The latter is identical with the one who became regent (*ada erab*) of Tibet in 1643. But none of them seems to be identical with the teacher mentioned here, whose title *shags 'c'm* (teacher of Mantras) is very common among the Sa shya pa.

⁵²⁵ rMa Rin c'en me'og lived in the times of Kri shob lde brtan and his successors, and translated the cycle of *Guhyagarbha*. He was killed in retaliation for the murder of Glab dar ma (n. 84). Bstan, pp. 190, 199. DI, Ga ff. 2a, 30b, 41a (= Roussier, pp. 104, 167, 191).

⁵²⁶ mDar Grub mo c'e is unknown.

⁵²⁷ On Tsar c'en see n. 518.

⁵²⁸ Se mk ar c'ub is called *lHog mk'ar c'ub* in VSP, f. 216a and SP, p. 332. It was founded in 1064 by Grub c'en Se mk ar c'ub ba. *Re'u mig*

p. 4. The latter, a master of Lam 'bras, is mentioned as an elder contemporary of Ma grig in DT, Na f 16a.b (= ROSENTHAL, p. 225). He don P'vop's ma rnam rgyal (1306-1386) at the end of his ma tsok residence at he mk ur e mñ, DT, Ts f 12a (= ROSENTHAL, p. 778). The place cannot be located. - L.P.

¹³¹ Lha rtse is Lhasa-dzong of the maps, headquarters of a district. Das, *Journey*, p. 277.

¹³² On Hrug mi and Gayādhara see m. 253 and 344. The cave temple (Gayādhara's) lha k'ah) near lha rtse is described in TPA, p. 200. - L.P.

¹³³ Yar stod is unknown.

¹³⁴ g'auñ Hi po ee is famous on account of its connection with Tash ston rgyal po of also Das *Journey*, p. 192. It stands on the hillside on the northern bank of the g'Tsah po, c. 86-92 long. See I. HANSEN, *Sieben Jahre in Tibet*, Vienna 1952, pp. 74-75. - L.P.

¹³⁵ On Tash ston rgyal po see m. 54.

¹³⁶ Byañ Nam rñ is Ngatip-dzong of the maps. On its monastery called (on side) Byama pa glñ see SP, p. 331, cf. also Das, *Journey*, p. 27. It was founded in 1225 by the Sa skya pa teacher rñing rñan la rgyal pa Sakya señ ge and was restored in 1354 by Tai shen Blo gros rgyal mts'an (b. 1332), *Re'u mig*, pp. 59, 60. Cf. DT, Ts f 12a (= ROSENTHAL, p. 778). In the time of Tsoñ k'a pa it was partly won over to the Yellow Church. At the end of the 17th century it contained 15 Sa skya pa and 10 dGe lugs pa colleges, VSP, ff. 212a-215a; *Re'u mig*, p. 52. - L.P.]

¹³⁷ According to *Re'u mig*, p. 55, Zañ sañ Ne rñ was founded in 1259 by bDe rga rgya mts'an (1225-1281). Cf. DT, Ts f 25b (= ROSENTHAL, p. 688), where the name is spelt Ne rñis. (Zañ sañ is Sang-sang of the maps. - L.P.)

¹³⁸ Rig dain rGod lden is the founder of the rDo rje brag pa sub-sect of the rñiñ ma pa. WADDELL, *Lamunam*, p. 73. But he seems to be otherwise unknown. - L.P.]

¹³⁹ llo Ri bo bkra hañ see [SG-I, p. 35 (= VASILJEV, p. 12). (It is Tsemang of the maps, to the west of Sang-sang. - L.P.)

¹⁴⁰ Ri kun ta guigs is unknown.

¹⁴¹ skya bo k'a glñ is unknown. On Sa cñ see m. 493.

¹⁴² The La stod (also Lao stod) region is mentioned e.g. in RIGRON, p. 205 and in DT, Ga f 26a and Ts f 124a (= ROSENTHAL, pp. 147-684). It seems to be the region south of the g'Tsah po about 87° long.

¹⁴³ The true name of P'u dam pa was Dam pa Saha rgyas. He was a man from Southern India, a pupil of Mañtripā. According to the legend he went seven times to Tibet and died there at the age of 517 (?) DT, Ka f 18b (= ROSENTHAL, p. 36). According to more sober accounts, he went five times to Tibet, beginning with 1092. He introduced there the good and sh'byed methods, characterised by meditation in burial places and immediate realisation of prajñā. His mūdrā was Ma grig lab ky. sgron ma. In 1097 he

founded *Din ri* where he was met by *Mi la ras pa*. He died in 1117 [D], Na f 13b and Na II. 1a-3a, 22b = ROSENICH pp. 43-86⁷ 871 91a-9.5] *Reu mig*, pp. 43, 44, TPS, p. 92. His order, the 2 byed pa, was a disjointed union of sects; HOFFMANN, pp. 129-130. - L.P.

⁵⁴¹ *Din ri* *tsaṅ* *dkar* is the commercial and administrative centre called *Tingri Duong* on the maps [DSGL, p. 16 = VASILYEV p. 13]. It is not, however, a *tsaṅ*. In any case, the place here alluded to is not *Din ri* *Gaṅs* *dkar*, but *Din ri* *Gaṅ* *kor*, Langkor of the maps to the West of the town on the road to the *Thung u* - P.A., [Glaṅ kor] became in 1097 the residence of *Dam pa* *Saṅs* *rgyas*, and remained ever after the headquarters of the *Dam pa* *ba* sect. DT, Na I 10a and Na f 21b (= MURAM pp. 22a, 912). TPS, p. 92.

⁵⁴² *rTamb ri* *rKod* *tsaṅ* is mentioned in DT, Na H 9b, 12a = ROSENICH, pp. 421, 444. [It is the *Gāshang* monastery on a sheer cliff on the south-east side of the *Tsang* range, not far west from *Bel* *dkar* *rdzong* - P.A.]

⁵⁴³ *rKod* *tsaṅ* *pa* *mbon* *po* *dpal* (1184-1258) of *Lha* *brag*, a disciple of *gTamb pa*, studied at *Ka* *lung* and *Brug*. He was active in many regions and above all in *La* *stod*, where he founded several monasteries. His most famous pupil was *O* *rgyas* *pa*. DT, Na H 122a = ROSENICH, pp. 480-480; *Reu mig*, pp. 49, 54, KD, Za f. 28a. Cf. TPS, p. 158.

⁵⁴⁴ [DSGL, pp. 14-15 (= VASILYEV, p. 11). *Gaṅ* *tsaṅ* was the region (the capital is *rDzong* *ka*) and the pass where *Padmasambhava* entered Tibet and met the envoys of *king* *ka* *ri* *tsong* *lde* *brtan*, see n. 36, and also *BTSTON*, p. 129, and TPS, p. 545. The pass is about five miles north of the *Jakhyang* pass, which is between *rDzong* *ka* (*Jonkha* *lung*), and the *Pai* *ku* lake - P.A.]

⁵⁴⁵ *Maṅ* *yul* is the upper valley of the *Trisuliganga*, on the Nepalese border. - L.P.]

⁵⁴⁶ On *Mi la ras pa* see n. 338.

⁵⁴⁷ [*Yol mo* is *Holmo* in Nepal. - P.A.]

⁵⁴⁸ *sKyi* *groḥ*, also spelt *sKyi* *roḥ* (thus e.g. in DT, Na I 14b = ROSENICH, p. 433), is the *Kitong* of the maps, [DSGL, p. 14 (= VASILYEV, p. 1)]. The *fo* *bo* statue of *Lhasa* was sent into exile there by the ministers of *Ka* *ri* *tsong* *lde* *brtan*, who were hostile to Buddhism.

⁵⁴⁹ *Gram* *pa* is the name of the region around *Lha* *ri* *rdzong*, on which see n. 530. - L.P.]

⁵⁵⁰ [The *Le'u* *bdun* *ma* is a famous *gyer* *ma* in seven chapters, see TPS, pp. 179-180. - L.P.].

⁵⁵¹ But for the finding of the *Le'u* *bdun* *ma*, *bZan* *po* *grags* *pa* seems to be otherwise unknown.

⁵⁵² The temple of *Kyatsa* *Bum* *mo* *c* *c* is near *Lha* *ri* *rdzong*. It is included in *Gram* *pa* *rGyaṅ* in the list of the 12 temples built by *king* *groḥ* *bsam* *gyan* *po* to keep down the she-devil of Tibet, *BTSTON* p. 184, KD, A f. 6b. [L.P.] Its *sKu* *'bun*, very important for the history of Tibetan

art was built by the *Sa skya pa* *khed rams bkra sh* (1342-1417) with the help of *lön ston rgyal po*. It is carefully described in TFS, pp. 179-183.

¹¹ This is the *gNia ma pa* temple and cave near *rtse-ang Bum mo ce* where Padmasambhava recovered the *Lea bdan ma*. TFS, p. 179. It was visited by mk'yen betso in 1858; KTS, I, 89n, + L.P.]

¹² (*Zin Pags* *lön shi* is probably Tug of the maps on the south bank of the *glash po* above *Pun tsog giñ* - L.P.)

¹³ *Zin shing tön* bar was a specialist in the cycles of *Samvara*, *Hevajra*, *Guhyasamaja* and the *Kālachakra*. As to his date, he had a nephew born in 1013 and he himself adopted and followed the translation of the *Kālachakra* made in 1027. *Alt. K. u. B. 14b. 15b.* = *Roemann*, pp. 93, 97. Therefore he must have been born late in the 10th century. (Thus he is not identical with the *Zin shing tön* bar whose birth date is placed by the *Rwa mig*, p. 41 in 1055.)

¹⁴ *dGe ldan Pun tsog giñ* is Pindushing of the maps. Cf. DSH-L, p. 18 (= *Vasutara*, pp. 16). The temples there were rebuilt or restored by *Taranatha* with the help of the prince of *gTsang* and of *Bras* from *rik*. The prince of *gTsang* undertook this work as a measure directed against the *dGe lugs pa* after the alarm caused by the Mongol invasions in the twenties and thirties of the 17th century. TFS, pp. 36-62. The buildings of *Pun tsog giñ* are described in L-P, pp. 108-90.

¹⁵ *Kun rga shiñ po* alias *Taranatha* was born in 1575 at *Ku rga k'rik* *blon* from a family who boasted descent from the *rtse-ang* *Lea-ma*. He belonged to the *Jo nān pa* sect (see below) and was a voluminous writer on *Kālachakra*, *Hajnavoga*, *Tantric* liturgy and history. His best known work is the *tön* *kyin* written in 1608 and translated by A. SCHMIDTKE, *Taranatha's Geschichte des Buddhismus in Indien*, St. Petersburg 1889. On his life and works see TFS, pp. 128-131, 163-166.

¹⁶ *Ji nān shiñ* or *Jo nān* was the chief seat of the *Jo nān pa*, a sub-sect of the *khā rgyud pa*, founded by *Dol bu po* *Shes rab rgyal mtshan* (1292-

1361). It was a current of thought derived from the last Indian teachers of Buddhism who had become nearly indistinguishable from the Shivas. They were considered as heretics, because they were monists, i.e. maintained that the nature of the Buddha is identical with that of all the creatures. After the death of *Taranatha* the *Yi da si lama* incorporated the *Jo nān pa* monasteries in the *Yi da si* church. A. SCHMIDTKE, *Taranatha's Geschichte des Buddhismus in Indien*, pp. V, VII. TFS, p. 92. *Jo nān* lies on the left bank of the *glash po* on the border between *Ku ling* and *gTsang*. Its *sho 'bum* was begun by *Dol bu po* *Shes rab rgyal mtshan* and restored by *Taranatha* nearly three centuries later. TFS, p. 166. It was visited by mk'yen betso in 1851. KTS, I, 83b, [Cf. also HARTMANN, pp. 135-136. + L.P.]

¹⁷ *Dol bu po* or *Dol po pa* *Shes rab rgyal mtshan* (1292-1341) was the founder of *Jo nān*. See his life in BT, T's I, 11a-b. (= *Roemann*, pp. 775-777). + L.P.]

¹⁴⁴ The sKa-bum mTsh-grul-e-ru-mo was built by Sro-rah-rgya-mtshon, DT T'a f 11a (= Hsuan-t'ung p. 776). Detailed description in TPS pp. 19, 196. - LP].

¹⁴⁵ This is the Jo-mo-pa-gang-bdud. On this work of Taranatha see TPS, p. 164.

¹⁴⁶ The Heng-ram-gyon-kah was founded by Bo-doh-Rin-e-ru-rim-mo in the 12th century. DT T'a f 4b (= Hsuan-t'ung p. 235). On him see n. 571. As Professor Tucci informs me this mtshon-kah is situated very close to Pan-to-ge-gluh. - LP₂].

¹⁴⁷ Bek-rim or Beg-tse, also called Hsuan-arch, is a terrible deity of Mongol origin accepted by the dge-lugs-pa as one of their protecting gods (see *danpa*); see the study in TPS pp. 395-396 and in NERESKY pp. 84-93. - LP].

¹⁴⁸ Bu-doh-e-lies on the route from Pan-to-ge-gluh to bKra-sa-lham-po (I also DT T'a f 9a = Hsuan-t'ung pp. 345-346). Short description with the spelling Po-toh in TPS, p. 203.

¹⁴⁹ Mudra-e-ru-pa (Mudra-ba) founded in 1040 F.dgon, i.e. the monastery of (Bo-doh-F) Re'u-mig p. 41. Nothing else is known about him.

¹⁵⁰ dPañ-lt-sa-va-Bi-grue-brim-pa (126-1342) went seven times to Nepal made several translations and was the founder of philological studies in Tibet. For a short time he was abbot of Bo-doh-e. His nephew dPañ-lham-Bum-rub-rim-mo (1312-1380) the dates in Hsuan-t'ung are wrong by one cycle) was also abbot of Bo-doh-e. Their lives in DT T'a f 15b-16b (= Hsuan-t'ung, pp. 786-788), cf. Re'u-mig, pp. 57, 62. - LP₂].

¹⁵¹ This might be either Bo-doh-Rin-po-e-Him-e-ru-rim-mo a Kälachakra teacher of the 12th century mentioned in DT T'a f 14a-b = Hsuan-t'ung, p. 783 or Bo-doh-P'ags-las-rum-rgya (1090-1350), whose life is told in DT T'a f 11b-12a (= Hsuan-t'ung pp. 777-779) and who was a teacher of Tsod-k'u-pa during the stay of the latter at Jo-mo-nub. SP, p. 214. - LP₂, or Bo-doh-Cho-rgyal-P'ags-las-rum-rgyal (1375-1650). Re'u-mig, pp. 62-66. The probabilities are in favour of the first one.

¹⁵² mNan-yed-Hya-rgod-gtsho is not included in the list of the twelve temples built by Sro-bha-rgya-mtshon found in Hsuan-t'ung p. 184 and in K.D. A f 6b. It is, however, mentioned as Bo-doh-Hya-rgod-gtsho in A f 35a and may possibly be identical with the 'Ka-kye-pa monastery built at mNan-yed-tsho by 'Bum-p'rag-gsum-pa in 1489; Re'u-mig, p. 68. - LP.

¹⁵³ rNam-mo or Vamavajra or Kubera is in India the god of wealth. In Lamsum he is the chief of the Yakhas and the protector of the northern quarter, as such, he is a warlike deity with many peculiarities pointing to a Central Asian origin. On his iconography see TPS, pp. 371-376. 'Ya-tratopa' with the red horse and the blue horse (rNam-mo mdun-dmar-tu-shon) is a particular form on which see Nyersey, pp. 69-70. - LP.

¹⁵⁴ [Wah-tse-Kin-argub-rgya-mtshon was the second successor of Tsar

ce'u Hlo gsal rgya mtso (on whom see n. 517). KD, Zs f. 31b. He must therefore have lived at the end of the 16th century. - LP.]

⁵⁷⁸ aNid ri ba seems to be the same as Nid puz pa (1044-1180), *Re'u mig.* pp. 43, 49. His life is told in DT, Ts II 2b-3b (= *ROKUCH.* pp. 1008-1011). - LP.

⁵⁷⁹ There were two Grub tob Dar 'p'yar see n. 83. As this one was a spiritual ancestor of aNid ri ba (12th century), he must be identified with the earlier of the two, who lived in the times of Rin chen bañ po. (i.e. in the early 11th century. - LP.).

⁵⁸⁰ rñun mo c'o rñon is apparently identical with aNun mo rñon rñe rje gdam, founded by Jam dbyams k'o n'ston in the 13th century. VSP, f. 209b SP, p. 330. - LP.]. [It is Memo-dzung of the maps. - P.A.]

⁵⁸¹ Sah dge sdzhi is Shapding of the maps in the Sab (Shap) valley, see TPS, p. 701. [As can be seen from the Genealogical Table 1 in TPS vol II several Sa skya abbots of the Rin chen again branch resided here. - LP.]

⁵⁸² K'ro pu is listed in DSGL, p. 17 (= *Vassiliev* p. 14). In the second half of the 12th century Rin pa c'e rñyal ts'a, a disciple of Paq me gru pa, bought a plot of land at K'ro pu and began the construction of a monastery, DT f. 134a = *ROKUCH.* p. 707. Later the Ka c'e Paq chen resided here. K'ro pu lies in a gorge on the route from Jo nah to bkra sñe thun po; TPS, p. 179.

⁵⁸³ K'ro pu Tsul k'rams ser rab, 1173-1225, studied in Nepal and was closely connected with the Ka c'e Paq chen, whose life he wrote (DT f. 134b-136a = *ROKUCH.* pp. 708-711), *Re'u mig.* p. 48. *Histon*, p. 222 calls him K'ro pu Lotsawa Byams pa i dpe!

⁵⁸⁴ This famous statue was ordered to be made by K'ro pu Lotsawa in 1212. *Re'u mig.* p. 51. It is still venerated in the bkra rgyud pa temple near the sacred river of K'ro pu; TPS, p. 179.

⁵⁸⁵ The position of Gats can't'o 'pel gliñ was indicated to me by Prof. Jessor Tucci. Cf. DSGL, p. 20 (= *Vassiliev* p. 16). (On its history see VSP ff. 196b-197a. It is *Canjian of Nain Singh Records*, p. 30 n. 117. - LP.)

⁵⁸⁶ Paq c'en tZad po bkra sñe (1110-1170) was a great dōc lugs pa Lama, founder of Gats can C'o 'pel gliñ. After the death of dōc don grub in 1174, he was for four years abbot of bkra sñe thun po. VSP ff. 194b-195a, SP, p. 326. *Re'u mig.* pp. 64, 68, TPS, p. 72.

⁵⁸⁷ dMag ser mo is practically identical with Remat. see n. 207.

⁵⁸⁸ The aTag la nub pass is certainly the Tra pass of the maps. It is mentioned in VSP f. 195b, as the pass between bkra sñe thun po and Gats can C'o 'pel gliñ.

⁵⁸⁹ rTa nag is the valley of the river of the same name (Tsalpo of the maps), which flows from the north into the gTsah po at about 88°35' E. S. HEDIN, *Southern Tibet*, II, pp. 296-297. It was the birth place of tCe ngom. The cave of rTa nag (rTa nag pu) is mentioned in *Histon*, p. 210, and

several places in rTe nag appear in VSP II 25a-b and 29'a-b (and hence in SP, p. 282).

¹⁰¹ Tsh bstan rnam rgyal is Thub-don of the maps. It was founded in 1478 by Go rams btsed nama son ge, *Ro'u mig*, p. 68. [The means for its building were given by Kun dga' bañ po of Kin opama, IPS, p. 642. The place was visited by the Survey Pandit Lgyas Gyatso in 1881, *Uas, journey*, p. 270. L.P.]

¹⁰² Go rams btsed nama son ge (1429-1489) founded Tsh bstan rnam rgyas in 1478, *Ro'u mig*, pp. 65, 68. Nothing else is known about him.

¹⁰³ Kun Lotawa Kung po Lha bstan was born at Kung po (probably Duma klu of the maps near rTe nag p.m.). He was a disciple of Brag mtshilopa and Naropa, went thence to India and was Atiśa's first disciple in gTsang. He translated many works and wrote several commentaries. *Hi 1800*, p. 217. DT, Ja H 46-48 = *ROBERTSON*, pp. 360-361; IPS, p. 612. He lived therefore in the second half of the 11th century.

¹⁰⁴ drol me pang is a description of a given location (*Records*, map XII) and Dromabuk in Srew Hedin's route sketch. L.P.]

¹⁰⁵ drol me might perhaps be identified with Grol agom (as g.vad (1181, 1199), a disciple of dnam po pa. DT Ja H 29b-30a (= *ROBERTSON*, pp. 468-469); *Ro'u mig*, p. 44. But this is very doubtful.

¹⁰⁶ Tsh bstan is Tugden of the maps to the North East of the famous Bon po monastery of gyon dar lha (Tarting gumpa). L.P.] Just seems to be but another spelling for bZad.

¹⁰⁷ bZad d'nal e'u r'as edma is Ngü rhu of Lgyas Gyatso (*Records*, map XII) and Ngumbu-gumpa of Srew Hedin's route sketch. L.P. The bZad valley is that of a western tributary of the Rungchu, north of the gTsang po at about 80-10-15 E. This is proved by the identification of the following places: bZad bKra son dge pel (VSP I 201b SP, p. 327) is Tash-gombe-gomba; bZad srew tsok e'u po (VSP, I 200a SP, p. 329) is Taming-gumpa; bZad eTsh k'a dgon (VSP, I, 206a; SP, p. 328) is Tanga-gomba.

¹⁰⁸ d'yal was Tago med tsok po (c. 20-1300) was a disciple of Bu ston and a specialist of the Tantric cycle of Mahakarunika. DT Ca I 31a, Ja H 70b and 80a = *ROBERTSON*, pp. 320, 584, 585; *Ro'u mig*, p. 57.

¹⁰⁹ (The Min valley is that of the Muchu or Marku of the maps. The name is mentioned in DT Pa I 5b (= *ROBERTSON*, p. 1012) and in VSP I 215a. - L.P.).

¹¹⁰ Muo e'u dKun (or Kun) me ng rgyal mtshan (1188-1649) founded rTag me glis k'a in 1636. *Ro'u mig*, pp. 62-66, 67. Cf. KD Tsu I 43a. (He was a pupil of Muo e'u kun dga' bañ po on whom see p. 678, and in 1457 wrote his biography. KD I 53b cf. KD I 31b. L.P.).

¹¹¹ [bKun glis pang is 'amdo-puk a dependency of rTag me glis k'a, a picture of which is given in S. Hsien Southern Tibet, III, between pp. 272-273. L.P.]

¹¹² Gic bak is Lelung-gumpa on Hedin's map.

²⁹⁵ sTag ma glib Ka is Luga on Hedin's map. Luga-gumpa of the Survey maps. It was founded by Mna c'u in 1436 (see above n. 296).

²⁹⁶ Saha is the lower valley of the Saha c'u (Shangchu of the maps), which joins from the north the gTash po below gZu ka rtse. DGC.L. p. 22 (= VASSILYEV, p. 12).

²⁹⁷ Saha mda dPal c'u was visited by mK'yan brtse in 1843 (Saha mda Nram pa sgrub k'at. KTS. I. 79b. L.P.). dPal c'u is on the h. Hsueh river Fuwangang. Nram pa is Hrampa, a large village there. L.P.

²⁹⁸ Zur seng. Zur po c'e Sakya byun gnae also called 'ag pa lün po) was a great Tantric teacher and lived for 61 years in the 11th century. His stele is found in DT. Ga H. 4b-6b (= ROSENTHAL, pp. 110-113). One of his four chief disciples was Zur junior (Zur c'uñ 'seu rub grags pa also called rGya bo pa, 1914-1074; DT. Ga H. 6b-11a. = ROSENTHAL, pp. 113-124).

²⁹⁹ 'Zuñ don rdo rpe gdon is Shang chung of the maps. The correct name seems to be Zon don and it was founded by K'yun po rNal byur. The name rdo rpe gdon (Vajrasana) is due to the fact that on the point of death K'yun po promised that if they would place my body without cremating it inside a receptacle of gold and silver the Zon don monastery would equal Vajrasana (Buddha Vajras). DT. Ta f. 4b (= ROSENTHAL, p. 43). It was visited by mK'yan brtse in 1843, KTS, f. 83a. = L.P.]

³⁰⁰ K'yun po rNal byur of cNe mo Ku mdañ was born in a Tiger year which according to SP. p. 31 corresponds to 990. He derived his teaching from Naropa's wife Ni gu ma. He went to Nepal and to Nalanda. Later he founded the tñd dkar monastery of Jog po in Pan val and Zan don in Saha. He was originally a Bon master and later was converted to the rNigma c'en ved. He is said to have died in 1139 at the age of 101 ('). DT. Ta f. 2b-4b (= ROSENTHAL, pp. 728-733, *See n. sup.* p. 66. See also H. STAHL in J. A. 1904, p. 288. Cf. also G. TUGEL, *Preliminary report on two scientific expeditions in Nepal* Rome 1956, p. 15. L.P.). From him derived the Saha pa, one of the four sub-sects of the bKa' bgyud pa, TPS, p. 91.

³⁰¹ rMog cog is situated in the upper part of Saha, KD. Za f. 32a. But it cannot be located on the maps. In any case, it is quite different from rMog cog near cNe f'uñ mentioned in KD. f. 32a, and from the rMog cog dgon which DGC.L. p. 26, places on the back of a hill to the north of c'u ho ri. = L.P.

³⁰² rMog cog po K'ia c'en brtseñ grags of the p'u again rtsa lived for 73 years. He was a pupil of K'yun po and a contemporary of dZam po pa and Paq mo grags pa, he lived therefore around 1100. DT. Ta H. 4b-7b. (= ROSENTHAL, pp. 733-741; KD, Za f. 32a).

³⁰³ Ba ra Hrag dkar was founded by 'Ba rd' pa in the 14th century; DT, An f. 127b (= ROSENTHAL, p. 692).

³⁰⁴ 'Ba' ra pa rGyal mdoñ dpa (1310-1391) was a disciple of Zur pug pa. He founded Ba ra and died at sPa gra. DT. Ga f. 127b. = ROSENTHAL, p. 692. He wrote many sacred songs and a treatise on Yoga, and was on

adept of the *dz byed*, DT, Na L 14a [= ROKKUM, pp. 295-296]; TPS, pp. 115-116.

⁸¹⁰ Śaṅs Zam ba mñ is mentioned in Cantos XCI and CVII of the *Padma tāt yig* (TOLLESAINT, pp. 375, 477). Zam ba luñ and the rDeons and bDe gcegs 'dus pa paśce there were visited by mK'yen brise in 1867 and this visit meant a very important step in the spiritual life of the author of our Guide KTS ff 92a 109b 114a L.P. [It corresponds to the Jawar of Kāshen Singh's itinerary - P.A.]

⁸¹¹ Sog po dral k añ is unmarked on the maps. It is half way up the Sokpo lungba (Sog po luñ ba) valley - P.A. The Sokpo lungba valley whose river is a right-side tributary of the Śaṅs r'u is found on Kāshen Singh's map (Records map IV), but not on the Survey maps, which merely mark Sulung Sumdo (i.e. Sog luñ sum mdo) at the junction of the two valleys - L.P.]

⁸¹² The position of the Par or Yar lakes is clearly indicated by our text, but it is not marked on the maps. It was the same region which was the theatre of the meditations of ICe agom, DT, Ca f 41b (= ROKKUM, p. 193) - L.P.]

⁸¹³ 'U yug is mentioned in D86-L, p. 22 (= VASILEV p 18) [It is the still unsurveyed valley, at the mouth of which the Survey maps place a non-existing village of Lyug. - P.A.].

⁸¹⁴ [Rām adās ma bDe gcegs 'byun gñas was a disciple of Po to ba (1031-1105) and a teacher of rGyal tsu (1110-1195), DT, Ca f 13b, Na f 133b (= HOSKOTER pp. 269, 795). He lived therefore in the second half of the 11th and the first half of the 12th century. - L.P.]

⁸¹⁵ [Dān ma was visited by mK'yen brise in 1843 ('O yug aDān ma): KTS, f. 31b. - L.P. It is on a hill at Dompchang in Lyug. - P.A.]

⁸¹⁶ A Lug gu gñuñ where Kā c'e Paṅ c'tu spent the summer of 1211, is mentioned in TPS, p. 336. But it was in Śaṅs, and this one is in 'U yug, therefore they cannot be identical.

⁸¹⁷ On the places in 'O yug ('U yug) connected with the legend of Padmasambhava see Cantos LX and XCI of the *Padma tāt yig* (TOLLESAINT pp. 245 and 375).

⁸¹⁸ [The Dam can be godlings belonging to the retinue of the various forms of mGon po (Mahākāla) TPS, p. 382. Their chief rDo rje legs pa, along with his brothers, tried to impede the progress of Padmasambhava at 'O yug bGe'u ts'ñ, but was defeated and subdued (canto LX of the *Padma tāt yig* (TOLLESAINT, p. 245). On this local deity of the 'U yug valley see NEBESKY pp. 154-159. The castle, unnamed in our text but called as we have seen, bGe'u ts'ñ in the *Padma tāt yig*, cannot be located - L.P.]

⁸¹⁹ [The valley of Gō shon in 'U yug is mentioned in the genealogies of Zwa lu (TPS, p. 658) - L.P. Gō-ngōn is near the confluence of the several rivers which form the 'U yug r'o. The temple (Lhakhang) is opposite the village, on the other bank of the river. - P.A.]

⁸²⁰ This pass is not marked on our imperfect maps of this region.

⁸²¹ T'ub balen Yāts pa can is Angchen Gompa or Hyangpachen of the

map in the *Lha-mo-cu* (cf. DRAI pp. 29-30 (= Vossler pp. 23, 32). It was founded by Min Rab-brams pa Tug-ye-dpal in 1400. *Re-a-mag*, p. 69. On Yab-pa-can see also PAYMENT p. 85a. On the advice of the Karma-pa abbot Zwa-dmar (a.k.a. grags pa) the means for the building of the monastery were given by Dwa-yod-rdo-ye in 1410 (DPA, p. 642, 1P). Yab-pa-can was taken from the Karma-pa because of the implications of the 13 Zwa-dmar pa in the Nepalese invasion of 1792. The wood blocks of the *Dwa-tse-chen* po, which were formerly at Yab-pa-can, were then entrusted to Kun-bde-gyik (1P).

⁶²¹ Zwa-she is mentioned also in Cantos XIII of the *Padma-tak-yig* (= TOSWATER p. 373) as the place where Padmasambhava concealed some *gter-mo*. (The name refers to two valleys, both unmarked on the Survey maps: the main valley of she-mo to the West and the side-valley of she-mo-gu to the East. The region was for a period the seat of One-grain-mk-yen-pa (on whom see n. 402). DZ NA f. 33b (= ROSTON p. 178). It was also the birth place of Kye-shi-po-snal-bzor (on whom see n. 408). XD Za f. 32a. In the same region as she-mo-snal-drosh-mo-mo-mo in the Cantos XIII and XIV of the *Padma-tak-yig* (TOSWATER pp. 373, 411) the *gter-mo* she-mo Zwa-Yab was connected with. The monastery of gZu-Kun-dga-ro-bo was built by rNog in the first half of the 11th century. ROSTON p. 204. DZ NA f. 44b (= ROSTON p. 175). The region is approximately shown as Gama in Nain-Sing's map (*Records* map 531). 1P. I travelled from Lhasa to Gyantse via mTsu-pu and she-mo in 1946. From mTsu-pu one climbs to a fairly high pass, and then descends to a broad region with superb views of the gNam-cu-mo-lha range. Through this, the Lha-mo-cu flows to the North and passes Yab-pa-can before joining the sTod-lu-cu. Going south from this broad area, which is called *Karkhu* (spelling uncertain), one comes to a low pass, the gNam-mtso-lha-la, near a lake. This is the boundary of she-mo. Then one turns West down a deep valley called *stom-nah*, which enters she-mo-gZu. This is a long oblong valley (hence its name) fertile and providing really fine grazing as well as good crops. There are several large estates and some *dgon-pa*, but none very large. Opposite *stom-nah* is dDha (or L) rgyud-dgon-pa. Between *stom-nah* and *lee-shu-shu* which is a large estate house are the ruins of Brams-pa-gZu-dgon-pa. Dawa (?) dgon-pa on a peak and Kun-rs-dgon-pa, i.e. the above-mentioned gZu-Kun-dga-ro-bo. These are all on the East side of the valley. Going on from *lee-shu-shu* the river (gZu-rgyud-cu) soon enters a narrow steep gorge, and falls for some miles before running into more open, cultivated and wooded country. This is part of she-mo. I cannot trace its subname. The gZu-rgyud-cu flows into the larger she-mo-cu not far from a *dgon-pa* of 100 monks called *stse-cu* (perhaps a wrong spelling for *stse*) (see mentioned in n. 422). Upstream of the junction is an old mansion house called *Jaka* (spelling unknown). Further upstream is the district headquarters *Mun-mkhor-cho*. North-West of this area is the

sha lha range. A road leads round it to 'U yang. The after me c'u joins the gTash po upstream of the Ju ma K'a rag peaks. - H.R.L.]

⁶² On Vairocana, the chief disciple of Padmasambhava, see n 121. His birth at aRe ma Bye mk as is narrated in Canto I XII of the *Padma tsh'ag* (Tolstoy p. 275). This place is mentioned under the slightly different name of aRe ma d'yal byed tsal in DSG.L. p. 25 (Vasnetsov p. 20). - L.P.

⁶³ This is the Tsurphu in of the maps. 'La rgon is said to indicate the highest pass out of a series. - P.A.].

⁶⁴ On mTsa'u p'u see n. 703.

⁶⁵ g'her mdog can was founded by Sakya me ng (dan in 1609. *Re'u mig* p. 67. It is Sindhutchen of Ugyen Gyatso (*Records*, map XIX), on the southern bank of the gTash po below gZu ka rtsu. - L.P.]

⁶⁶ Sakya me ng Idam (1428-1507) of Sa skya is mentioned in the *Re'u mig*, pp. 65-70. Nothing beyond these dates is known about him.

⁶⁷ al'pa tag ma (perhaps a village) is unknown. 'g pa tsu was founded by Zar po c'u on whom see n 602. DT. Ca f. 5b. - ROBERTS, p. 111. aRe ma 'u rno discovered a g'her ma here as told in Canto XI II of the *Padma tsh'ag* (Tolstoy p. 378). It cannot be located on the maps. - L.P.

⁶⁸ Puk po Ri, bo c'u is mentioned in DT, Ca f. 23a. - ROBERTS, p. 150, in connection with gYab ston (1204-1365). It is marked as Phung po rto chi in Ugyen Gyatso's map (*Records*, map XIX). - L.P.]

⁶⁹ d'ya Zan k'ram appears in Canto XI II of the *Padma tsh'ag* (Tolstoy p. 377) as the discoverer of the g'her ma of gYu pug at Puk po Ri, bo c'u. Cf. TPS, p. 260. Nothing else is known about him.

⁷⁰ gTash Rod r'm is the valley of the Rod r'm. Rang of the Survey maps. - L.P.

⁷¹ Nyams c'u (na ade, also called Rod Nyams g'lu), DSG.L. p. 22 (= VASNETSOV, p. 18). It was raised to be built by a prince of Rim spung. DT. Ca f. 7a. - ROBERTS, p. 340. Its spiritual founder as said below was Somo dpa' r'en po gZon on rgyal me ng, and the building was done in 1367. It contains four Sa skya pa and one dge lugs pa colleges. VSP f. 18'a,b. SP p. 321, *Re'u mig*, p. 61. Cf. TPS, p. 695. At the beginning of the 17th century the temple was under the patronage of the princes of gTash. TPS, p. 256. It is Jamchen of Lala (*Records*, p. 202 and Rang-chu-ch'u of the Survey maps and of Ugyen Gyatso (*Records*, p. 343). Ap. VASNETSOV, *Iconism*, p. 320 it is more correctly indicated by the name of Keog (Jam chen) i.e. Rod Nyams c'u. - L.P.

⁷² gZon on rgyal me ng (or -mtshan) (1311-1390) was a pupil of Zar pu pa. *Re'u mig*, pp. 58, 73. He is mentioned as Byab rub somo dpa' rGyal ba me ng in DT. Ca f. 7a. (= ROBERTS, p. 340). He is also said to have built a temple and made a Maitreya statue at Nam rih. VSP f. 212a.

⁷³ This great image of Maitreya was donated by the Rim spung chief Nor bu baah po. DSG.L. p. 22 (= VASNETSOV, p. 18), KD. A f. 35a. Cf.

TPS, p. 642. See Ugyen Gyatso's description in *Records*, p. 345. On the Manjra of K'ro p'u see n. 581. - L.P.]

⁶³⁴ gTsan Roñ c'uñ is a lateral valley of Roñ c'uñ, the one in which Nyishong of the maps is situated. - L.P.]

⁶³⁵ The monastery of sKye'd mo t'sal (or sKye'd tsal) in 'Bras vul is Nyishong of the maps. It was founded in 1459 by Byams c'uñ Kub 'byams pa Saho rgyas p'e (1411-1485), a pupil of Hoñ ston s'dra ha t'ché ge. DT f 1a f 7a (= ROSSIGN. p. 340). *Reu uig*, pp. 64-66, 68. Nor bu tsan pa, chief of Kim spuñs, founded here a school for the explanation of the sacred texts. TPS, p. 642. Sum pa mK'am pa was abbot here for a time; SP, p. 320-321. - L.P.]

⁶³⁶ Kama hañ c'uñ is on the right bank of the stream some 7 miles from the valley entrance. - H.R.]

⁶³⁷ [Byan bdag hKrañ tsola rgyas is the founder of rDo rje byag, see n. 174. - L.P.]

⁶³⁸ Nur stang sgrol ma k'uñ is mentioned as Humi Dolma by Lala in *Records*, p. 202, it is on the left bank of the Roñ c'uñ, some miles above Byams c'uñ. Ugyen Gyatso calls it Dolma lha-khang. *Records*, map XIX. Nur stang sgrol ma is also the name of a stupa at hKrañ tsola lha po; see n. 451. This form of Tara does not occur in the lists studied by Tucci in IT, III, 2 pp. 156-163 and IT IV, 1, pp. 202-204. L.P.] [The Nur stang sgrol ma lha k'uñ is now a small chapel in rather bad repair surrounded by the ruins of what are said to have been extensive *gras tsan*. H.R.]

⁶³⁹ Guñs ts'oñ tsan rDo rje gl'añ is some 4 miles South of Nur stang sgrol ma. - H.R.]

⁶⁴⁰ Dums pa Cuñ tsan k'a, the hot springs of Dums, is described by Lala as Chueben, a village with a warm spring 13 miles above Humi Dolma. Ugyen Gyatso calls it Rong chhu tsen khat. *Records*, p. 202 and map XIX. L.P.]

⁶⁴¹ On rDo rje Zan k'rom see n. 629.

⁶⁴² sNia nam rDo rje bñad 'joms lived in the times of King Kri ts'oñ lde brtan (725-797), who sent him to India to fetch Padmasambhava. B stan p. 189, DT, Guñ f 2a and 30b (= ROSSIGN. pp. 104, 166). He is included in the list of the 25 disciples of Padmasambhava, K.D. Za f 33a. L.P.]

⁶⁴³ This pass is the low divide without a name in the maps, which now separates the Roñ c'uñ valley from the basin of the Yar brog (Palti, lake). L.P.]

⁶⁴⁴ Yar brog mts'u k'uñ (= head of the Yumdrok lake?) seems to be dPal sde rñs'oñ (Peda-dsang of the maps). - L.P.]

⁶⁴⁵ Gam pa la is the Kampa-la of the maps.

⁶⁴⁶ The hermitage at Cuñ bo ri was founded by Kri ts'oñ lde brtan and was still extant in the time of Glan dar ma (836-841). Later it was the residence of rTsañ tsun Jo yes. DT K a f 1b, Guñ f 30a (= ROSSIGN. pp. 63, 144), SP, p. 173. Description in Das, *Journey*, pp. 191-192.

⁴⁴¹ The famous iron suspension bridge below C'u bo ri now in disrepair has been described by all the Western travelers who came to Lhasa from the south. It was built by T'an ston rgyal po.

⁴⁴² [The lCags sam bla brub (Chaksum of the maps) is the main building of the sacred complex of shrines at C'u bo ri. It is described with the name of 'Do k'ad (assembly hall) in Tucci, *Lhasa*, p. 68. - L.P.]

⁴⁴³ [This stupa is the sk'u bum dedicated to T'an ston, it contains his image depicting him with a black face and a pointed beard, Tucci *Loc. cit.* - L.P.]

⁴⁴⁴

⁴⁴⁵ On T'an ston rgyal po see n. 54

⁴⁴⁶ [This might be the rNod ma pa lama Legs lden, born in 1290. *Rea mag.* p. 37. He is mentioned in KTS, f. 35b, under the name of mNé ru Rig 'dun Legs lden rdo rje. But nothing is known about him. - L.P.]

⁴⁴⁷ On Goñ dkar, Kongka of the maps, see n. 343

⁴⁴⁸ Ts'u ben bkod pa means a display of the tenth day and alludes to the Lamaist ceremony regularly held on the tenth day of each month. L.P.
The monastery of Tse brü glü is on the East side of the t'uo ri looking down the river. - H.R.]

⁴⁴⁹ [This place is mentioned in KTS, f. 48b, under the name of Ts'u pu p'ug of lCags sam C'u bo sh. - L.P.]

⁴⁵⁰ [Coming from the Yar brug mts. one arrives at a narrow track round the rocky spur where is the ferry and lCags sam dgon pa. Before rounding the ferry one passes below a monastery well sheltered in a fold of the steep hillside, and some 100 feet or more above the path. This is probably Padma (lhañ) p'ug. - H.R.]

⁴⁵¹ [Name mk'a' ldiñ is not mentioned in the *Padma t'ad viz* but occurs in the KTS, f. 89a, with the name of dPal C'u bo ri'i gu ru'i agrub p'ug Nam mk'a' ldiñ. It was visited by mk'vu rtsé in 1850. L.P. On top of the t'uo ri, about 1000 ft above the river level, there is a small building like a *ra k'rol*. From the description in the Guide this might be Nam mk'a' ldiñ. - H.R.]

⁴⁵² Nothing is known about the list of the eight great caves where Padma-sambhava meditated.

⁴⁵³ Brag t'og is unknown.

⁴⁵⁴ Brag t'og bSod name bañ pa was the predecessor of rDo rje gdan pa Kun dga' rnam rgya. (no whom see n. 342) in the spiritual lineage of the Goñ dkar bō, a branch of the Sa shya pa, AD, Za f. 31b. He must therefore have lived in the middle of the 15th century. L.P.

⁴⁵⁵ Ri goñ in Yol pu is mentioned in DT Ts f. 8b [= ROBERTS, p. 743. Yol Ri goñ seems to be Ye or Yü of the maps. - L.P.]

⁴⁵⁶ Sañs rgyas g'Yen ston (or ky; tes rab of lower Yol (or of Yol mgon po) was the sixth hierarch of the Sañs pa and the third successor of K'vuñ

po rNal 'byor he lost the Ra guñ monastery. His approximate chronological position is indicated by the fact that he was a contemporary of rJe sPyan shā (c. 1150-5). DT Ta ff 'b-8b-0a = Rongzin p. 344-46 KD Za f. 32b]

¹⁰² As said above, the Śāhi pa sub-sect of the bKra bnyud pa originated from K'iañ po rNal 'byor.

¹⁰³ Chushu, of the maps, at the confluent of the skvid cu with the gTashu pa. [DSG-L, p. 26 (= VASILYEV p. 21) Das Journey p. 192 Tucci *Lhasa*, pp. 48-49.

¹⁰⁴ The name gTashu pa here and below indicates not the Tsangpa but the skvid cu = L.P.

¹⁰⁵ 'Nam is the va ra at whose mouth is the Nam village of the maps (29°28' N, 90°55' E), Das, *Journey*, p. 193.

¹⁰⁶ (Brug so ba Hyañ cuh coa glü gave the name to the Brug po wvi, it is therefore to be identified with the Brug monastery founded about 1180 by gTashu pa rDza ra (on whom see n. 392) DT Na f. 117b (= HONG p. 669). It is unmarked on the maps but is known also from local rma, on to be in the sham valley. Of course it is quite distinct from the Chang chhu ling monastery of agem byam (Keron's map XIX), which is at a short distance north-east of C'u sul. L.P.]

¹⁰⁷ After tash is Neisang of the maps. [DSG-L, p. 27 (= VASILYEV p. 22). It is closely associated with the memory of Atiśa who died here in 1054. The monastery and school attached to the temple are called lDe ba can and were built much later in 1205 by rDza cuñ ru pa a disciple of gNal bañ. *Ren mig*, p. 5. DT Cu f. 7a = RONGZIN p. 341 KD Za f. 3b. Description in Tucci, *Lhasa*, pp. 69-71.

¹⁰⁸ On rRe tan 'or see Das *Dictionary* p. 1121a. It is the sKu tsun lha ksh of Tucci, *Lhasa*, p. 78. One of its meod rten seems to contain the remains of Atiśa. L.P.

¹⁰⁹ The statue is mentioned in Tucci, *Lhasa*, p. 71. It is flanked by the images of Atiśa's chief disciples Brum ston and Nag ton Lobsawa. L.P.]

¹¹⁰ Blo mo Dam pa bKod nama rgyal mtshan (1112-13?) belonged to the Ra cuñ rgyā branch of the Sa shya pa. see DT Na f. 5b (= RONGZIN p. 214). For a short spell just before his death he was the teacher of Tsod kha pa when the latter as a mere lad was studying at rRe tash. SP p. 214, HUTCH. p. 178. = L.P.

¹¹¹ gShā pu Ne'u tog was founded by rNag Legs pa; see rab in 1073, following a prophecy by Atiśa. DT Cu f. 37a = RONGZIN p. 325. *Ren mig*, p. 42. Cf. [DSG-L, pp. 27-28 (= VASILYEV p. 22) Descriptions in TPS, p. 680 and in Tucci, *Lhasa*, pp. 116-117.] The original foundation was called Ne'u tog and afterwards was split into two abbaties, Glü stod and Glü smad. The name gShā pu was apparently given by the Sa shya pa when they took over the place. Later on it became a mixed institution with seven Sa shya pa and four dGe ugs pa colleges. VAP H. 118b-122a SP.

p. 108. At the end of the 16th century there was no resident monk community except during the period of the summer retreat and only then *Glab stod* and *Glab smad* were functioning, KD Za f 1a - LP.

¹¹¹ rNag Legs pa i see rah of Yar brng acted in dñas in 1645 and became a pupil of Brom ston of the bka gsum pa arbant DT Ca f 37a-b - RÖHM pp. 324-325, KD Za f 2a. His birth and death dates are unknown.

¹¹² rNag Blo lden see rah (1659-1169) was the nephew of rNag Legs pa i see rah. He went to study in Kashmir and participated in the rTa bo council of 1676. He was the founder of the school of the New Logic (Bhutan p. 21); DT Ka f 4b (Ca f 37b-38a, Ca f 1a, - RÖHM pp. 325-327-328); KD, Za fl. 2a, 3a, Re'u mig, pp. 41, 44.

¹¹³ gling sde Pag c'en brlon gros dar rgyas (1299-1378) was a disciple of Karma pa Grags pa sen ge. In 1314 he founded the monastery at Kwang DT Na H 17a 58b - RÖHM, pp. 532-534 - Re'u mig, p. 57-61-62. On Hmü stua see n. 33.

¹¹⁴ kNe k'ra' pa, called baTan srub bSe'i k'rah can in DBA.I p. 27 means 'he with the crown of feathers'. He is one of the two forms which Brhama assumed in Tibet, the other being Tsam pa Dzin gi tse tsup can (see n. 110); NIKHILY, pp. 149-151. - LP.]

¹¹⁵ Pya pa C'o ky' sek ge (1169-1169) was a Sa chya pa teacher and was the abbot of ghan pa from 1152 to his death DT C'o f 1a (Na f 28a f - RÖHM, pp. 329, 465); Re'u mig, p. 44, 48.

¹¹⁶ ghan mda or ghan mda sku bcom is Sangu of the maps. It contains a mead ston and remains of old wall paintings. Nearby is Blo lden see rah's tomb, a small neglected building with a green-tiled roof on the left bank of the chyd'cu on the main road down that side of the river. - HR.

¹¹⁷ The temple of i sañ rdo, nine stories high was built by Bul pa cee (817-836). It is mentioned e.g. in the *Conte XCI* of the *Padma tshang* (Tucci, p. 364); H. ston, p. 196. KD, A f 8b, DGL, p. 27 (= VASSILKY, p. 21). Cf. H. E. RICHARDSON, *Three ancient inscriptions from Tibet* in JASB Lett. XV (1919), p. 63. It is a shrine of the maps. The extant temple is modern and already ruinous. See the description in Tucci, *Lhasa*, p. 117 and the discussion in Tucci, *Tambo*, pp. 15-16. - LP.

¹¹⁸ [This Jo bo is the statue of Sahvamani, which is the main image of the temple. Tucci, *Lhasa*, p. 117. - LP.]

¹¹⁹ Gaba ri t'ud dkar was visited by mk'yeo brtan in 1840. KTS f 81b. Nothing else is known about it. - LP.]

¹²⁰ On Klab c'en pa see n. 325.

¹²¹ Ri bo rior, i.e. the Mountains of the Five Peaks, is the Tibetan counterpart of the famous Wu tai shan in China. It is a ridge of rocky pinnacles to the south of 'U shu. - HR.]

¹²² One would expect the name of Klab c'en pa here, but Gu ru cannot but be identical with Gu ru Jo ts'o on whom see n. 687.

⁴⁸⁸ Lha rin Klot c'en brag cannot be located

⁴⁸⁹ Zan yag brag and Zan yag Nam mk'a' rdon are mentioned in Cantos XCI and XCII of the *Padma tsa'i yig* (TOLSHAINTE, pp. 375, 381), but they cannot be located.

⁴⁹⁰ Gu ru Jo ts'a, alias Tse dbah dar po was prophesied by Padmasambhava as the *gter ston* of Zan yag. He lived in the 13th century and discovered the texts on Gur mgun. See Canto XCII of the *Padma tsa'i yig* (TOLSHAINTE, p. 381); and TPS, p. 259.

⁴⁹¹ sTud lün is the valley of the Tolung-shu, west of Lhasa. DSGI, p. 28 (= VASILIEV, p. 23).

⁴⁹² Lha c'a is mentioned in VSP, f. 127a, as a miraculous spring created by Padmasambhava. It is a small building enclosing two pools full of fish. There is a staff said to be that with which Padmasambhava produced the springs. Nearby is a lha k'añ called gZuñ k' or Ra mo c'e built by Bal ti Rin po c'e. It contains a large fo bo fac ng Lhasa. HR.

⁴⁹³ sKyor mo lün was founded in 1169 by sBal ti dGon broñ dRat p' yag (s'uñ k'rima (1129-1210), of the Vinaya school of Ts'a ron in Yar klans. DT, K'a f. 5b [= ROERNICH, p. 79], Re'u mig, p. 48. According to DSGI, p. 28 (= VASILIEV, p. 23, it lies on the slope of a hill not far from the sky d c'u and is very much decayed. [It corresponds to Munchuling of the Survey maps. - P.A. [It is Hamulung of Hsiao Singh, *Records*, p. 186, n. 100. It was the seat of a noteworthy Vinaya school, and Ts'oñ k'a pa studied here under the abbot Blo gyal ba, DT, K'a f. 10a (= ROERNICH, p. 81). Another of its abbots, mk'an c'en C'oñ rgyal ba, became a pupil of Ts'oñ k'a pa and led the monastery over to the dGe lugs pa. It was divided into three colleges. Kyama pa, P'ag k'añ mTs'an ñut pa. VSP, f. 127a-128b. - L.P.] [sKyor mo lün is said to have been originally situated at Puñ mk'ar c'oñ rdon on the hill above the present site. The new incarnation of Bal ti Rin po c'e is the younger brother of the XIV Dalai Lama. HR.]

⁴⁹⁴ dGa ba gdon is Gadong of the maps, DSGI, pp. 29-30 (= VASILIEV, p. 23). It was the residence of rGya 'Dol ba 'dam pa (1047-1131), who in 1080 expounded the Vinaya there, DT, K'a f. 8a [= ROERNICH, pp. 78-79. VSP, f. 128b-129a, SP, pp. 309-310, Re'u mig, pp. 41, 42, 45. It is the seat of a famous oracle, on whom see RICHLEIGH *Roof of the world*, London 1950, pp. 243-247. - L.P.

⁴⁹⁵ dBu ma pa brTson 'grus sñu ge (14th century) was a disciple of O rgyan pa. He was in direct mystical contact with Mañjuśrī and became one of the teachers of Ts'oñ k'a pa. DT, Bu f. 6b-7a = ROERNICH pp. 1075-1076. TPS, p. 359.

⁴⁹⁶ Ra tsag, or Ra tsag T'ar rgyal, was founded in 1036 by sNa nam rDo tse dbañ p' yag, BRISTON, p. 204. DT, K'a f. 6b [= ROERNICH, p. 75. VSP, L. 130a; SP, p. 310. It cannot be located.

⁴⁹⁷ Na ro mk'a spyod ma seems to be unknown, but the image of the

Lady of Ra tsag (a form of Vajravārāhi) is mentioned in DT 'Ka f bla (= Rasmich, p. 561). - L.P.].

⁶⁹² Nāropa (d 1040) was an Indian Tantric and the teacher of Mar pa. His Six Laws (*Yu ru pa: rwa drug*) are one of the fundamental texts of the Kālacakra.

⁶⁹³ The account of its association with a Nepalese sorcerer a wonder of dñes grub adins is the cave much frequented by the Nepalese in Chasa situated near Dongkar of the maps. - H.R.

⁶⁹⁴ The *see tsak* is the most important figure among the Tibetan weather makers. On the ceremonies he employs for warding off hail see NEALSON pp. 470-476. - L.P.].

⁶⁹⁵ sMon lam sek ge of Nepal is unknown.

⁶⁹⁶ The local deity Gāts dkar gsum mgon dkar mñ plotted to strike Padmasambhava with her thunderbolt. But he compelled her to take refuge in a lake and then raised its water to start boiling, till her flesh was separated from her bones: hence the name *la mod* (fishless). Then she submitted and became a protector of Buddhism. See (Conto IX of the *Padma sam yig* (TOURNAIRE, pp. 244-245), and TPS, p. 545. - L.P.].

⁶⁹⁷ [Saraha, one of the 84 Siddhas, was the author of several *dohas* or religious songs in an archaic form of Bengali. See M. SHAMISILAH, *Les chants mystiques de Kunka et Saraha*, Paris 1929. - L.P.

⁶⁹⁸ The *ras rgyon* is an implement for the Tantric cult of good to be performed in ceremonies. It consists of a sort of apron made of pieces of human bones. Description in TICCI, *Cronaca della missione scientifica Turca nel Tibet occidentale* (1933), Rome 1934, p. 155.

⁶⁹⁹ On Nāropā see n. 695.

⁷⁰⁰ sTsur pa is Tsurphu of the maps. It should really be some miles further East. [MS.L. p. 20 (= YASHIRY p. 23)] Das gsum mk yen pa on whom see the following note founded it in 1187, and since then it remained the chief seat of the Karma pa. Its main temple was built by Karma Pakshi in 1643. Cf DT 'Ka f 32a (= Rasmich p. 40) *Reu mig*, p. 55. TPS pp. 85, 91. TITUS TAMBÉ p. 77. H. E. RICHARDSON *Three ancient inscriptions from Tibet* in JASB LON XX (1949), pp. 50-62.

⁷⁰¹ The Karma pa sect derives from Das gsum mk yen pa dñe 'pel (1100-1193) of Kama, a disciple of dñam po ba. DT 'Ka f 32a 36 (= Rasmich pp. 474-480). Being divided into the two branches of the Black Hats (*Zwa nag*) and Red Hats (*Zwa dmar*), the Karma pa were addicted more to the hard austerities of Hatha yoga than to dogmatic studies. Afterwards they became the chaplains of the princes of Rim sputa and entered the political arena. In the 15th century they were the leaders of the fight against the dñe ingu pa, who were organising the aristocracy of dñus menaced by the power of the Rim sputa chiefs. In the early 17th century the Karma pa supported the last struggle of the gTsob princes against the 5 Dalai Lama.

after the debacle of 1642 their political role was over. TPS pp. 30-31 (where the dates of Dus gsum mk'yen pa should be corrected). 682

¹⁰² The monastery of g'Nas nañ. Nenang pompa of the maps was founded only in 1333 by Grags pa sen ge. DT Na f 56a = ROSNICH p. 530. *K'u mi* p. 59. The Survey maps place g'Nas nañ much nearer to the 'Tod valley than to mTs'ur pu but the position given by our text is the correct one. P.A. The life of the dPa bo lamas began about 1440 with dPa bo C'oñ dñuñ lhan grub. The historian dPa bo gTsug lag p'reñ ba was the second of the line. - H.R.]

¹⁰³ The ma. adds 'the residence and the relics'. rTogs dan Grags pa sen ge (1283-1349) studied at mTs'ur pu and gSh'u pu and was a pupil of C'oñ rje bDe c'en. In 1333 he founded the monastery of g'Nas nañ. DT Na f 53b-57a = ROSNICH pp. 523-532. According to *K'u Zu f 30a* he was the sixth hierarch of the Zwa dmar pa. L.P.] But the Karma pa themselves number their incarnations from Dus gsum mk'yen pa as 1st Zwa nag pa and Grags pa sen ge as first Zwa dmar pa. One may compare the extended spiritual lineage ascribed to the Paq c'en Rin po c'e, which would make Blu baññ c'oñ by 'rgyal mto an not the first but the seventh Paq c'en. H.R.]

¹⁰⁴ The Dsam gñ rgyun image of the Buddha made by Karma Pakshi is very large and has a noticably flat head. Otherwise it is of the usual design. It is said to contain relics of the Buddha, hence its honorific title. H.R.]

¹⁰⁵ Karma Pakshi (1204-1283), of the Karma pa sect, was one of the Tibetan lamas who obtained high favour at the court of Qubilai, Hsien, pp. 136-137. (cf. DT, Na f 37a = ROSNICH p. 487 and TPS p. 682 [He was the successor of Dus gsum mk'yen pa and is reckoned as the eighth hierarch of the Zwa nag, KD Zu f 29b. - L.P.]. [Karma Lobs is always accounted by the Karma pa themselves as the second Zwa nag pa incarnation. H.R.]

¹⁰⁶ The Zwa nag pa incarnation is known as the 'Gyal dñuñ Karma pa. The reference here is perhaps to Dus gsum mk'yen pa and his successors, whose reliquaries and images are preserved at mTs'ur pu in impressive surroundings. H.R.]

¹⁰⁷ There is a large hermitage high up on the hill on the North of mTs'ur pu, which is said to have been that of Rañ byuñ rdo rje, it is therefore Padma k'yun rdoñ, although I did not record its name. H.R.]

¹⁰⁸ [Rañ byuñ rdo rje (1224-1339), ninth hierarch of the Zwa nag, was the teacher of g-Yuñ sion pa. In 1332-1334 he stayed at Peking. Some years afterwards he went again to the Chinese capital and died there. His life is told in DT 'Ga H 38a-40a (= ROSNICH pp. 488-493), and in Hsien pp. 167-169. (cf. also KD Zu f 29b. - L.P.). Rañ byuñ rdo rje is accounted by the Karma pa as the third Zwa nag pa incarnation. H.R.]

¹⁰⁹ On the author of our text see the Introduction.

¹¹⁰ bSod namo dpal grub is not otherwise known.

¹¹¹ dDe dgr is the famous monastery and printing press of Derge in Kama.

INDEXES

TIBETAN INDEX

Ka s'en, Ka ha s'en pu, 96.
 ka ha, 96.
 Ka ru, 95.
 Karma hstan skyon, 144.
 Karma pa, 89, 74, 83, 135, 130, 139.
 141, 161, 168, 169.
 Karma Pakji, 74, 168, 169.
 (Ta a pa Dron c'en) Kun dga' rdo
 rje, 102, 106.
 (Grub c'en) Kun dga' blo gros, 59,
 142.
 (mK'an c'en) Kun dga' ala 'od, 63,
 148.
 Kun dga' hstan po, 158.
 Kun dga' rim c'en, 148.
 Kun bde glun, 41, 92, 93, 161.
 Kun hstan rim Rin po c'a, 106.
 Kun hstan bde c'en 'od gsal glun, XIX.
 Kun ra dgon pa. see gZu Kun dga'
 ra ha.
 Ke ts'ahs, Ke'u ts'ah (= Kechung),
 101.
 Ke ru, 47, 119.
 Ke'u ts'ah (nasar Se ru), see Ke ts'ahs.
 (Brag dmar) Ke'u ts'ah, 45, 103, 116.
 Kan po, 48, 51, 123.
 klu, 95, 110, 116.
 Klu palaw, 96.
 Klu 'dol k'yan p ag, 46, 116.
 Klu mes, 96, 104, 109, 110, 128, 132.
 K'un 'od, 111.
 (Kun mk'yan) Kun c'en pa Dri med
 'od ser, 46, 55, 58, 73, 110, 117,
 133, 140, 166.
 Klo'u 'dol, 140.
 dkar c ag, XV 40, 110.
 dKar c'au, 47, 119.
 dKar po stas, 54, 131.
 dKar ma rgyan jrasa, 64, 151.

dkon gher, 39.
 dKon pa ha, 93.
 dkyil k'or (= mandala), 113.
 bKa' gyur 61, 53, 85, 106, 143, 146.
 bKa' rgyud pa, 58, 66, 71, 78, 82,
 105, 106, 112, 118-121, 123, 127,
 134, 139, 141, 146, 155, 157, 165.
 bKa' brgyad, 116.
 bKa' brgyad bde glegs dsa pa, 56,
 57, 135, 137.
 bKa' c'mi sde bla, 128.
 bKa' gdams glegs bom, 81.
 bKa' gdams pa, 39, 50, 51, 62, 69,
 77-80, 83, 84, 109, 110, 120, 144,
 166.
 bKa' gdams p'a c'as XXI 81.
 (bZad) bKra sis uge 'p'el (= Tashi-
 gumbc-gumba), 158.
 bKra sis sgo man, 97.
 bKra sis c'as sde (= Trashichode), 51,
 127.
 (dGe bces Karma) bKra sis c'as 'p'el,
 XIX.
 bKra sis stabs rgyas, 118.
 bKra sis rdo k'a (= Tashetokha), 47,
 119.
 bKra sis byams stoms, 50, 125.
 bKra sis 'od 'bar, 47, 53, 119.
 bKra sis lha yul, 125.
 bKra sis lha po (= Tashilhumpo),
 42, 61, 62, 99, 101, 144, 145, 156,
 157, 163.
 sKa u ul (= Kasu Gumpa), 44, 109,
 110.
 sKar c'au, 119.
 sKar ma sar, 125.
 shu, 82.
 shu mk'or 69.

sKu 'bum monastery, 103
 sku tsob, 13
 sku ya ba Rin c'eu mgon, 81
 sku 'ha, 162
 (dGe bces) skor c'eu, 50, 126
 shya ba k'a gdon, 65, 153
 shyaas pa, 112
 shv c'u lha k'au, 58, 140
 shyid groñ. shj. ruñ, Kironj, 66, 86, 141
 sKyid c'eu, 72, 96, 103-105, 107, 109-111, 119, 165-167
 sKyid sod, 105, 140
 sKyu pa Bja ma (= 'Brj guñ (= rje), 111, 113
 'Bras yu.) sKyed ts'a. (= Kyishong), 70, 163
 sKyes, 131
 sKyes Ses rah 'bvun gnas, 132
 sKyor mo iud (= Minchu.ing. Kimsu-ling), 73, 167
 sKa. bsañ rgya mts'o, 10

 (dGe bces) K'a c'eu, 131
 K'a c'eu Pap c'eu Sākyaśrībhadrā, 40, 49, 54, 59, 60, 90, 124, 132, 147, 144, 146, 149, 157, 160
 K'a c'eu Ye ñes rgya mts'o, 41
 K'a mo gdon, 91
 (Jo mo) K'a rag, 161
 K'a rag k'yuñ bsañ, 155
 K'au c'eu nas, 122
 K'ama, 98, 108, 122, 163, 169
 K'ams stod, 77
 K'ams bu lha, 70, 63
 K'ams ts'an, 97, 108
 k'ams gsum sil gnas, 59, 64, 151
 K'a'u river, 64, 151
 K'a'u brag rdoñ nag po, 64, 151
 K'u ston ts'oson grus g-yuñ druñ 52, 79, 129
 K'ug pa (= Daru-kha), 158
 K'e brag mdo, 123
 k'yuñ c'eu, 116
 K'yuñ po, 48, 122
 K'yuñ po ston c'eu (= Chungpa Teng-chen), 122
 (mk as po) K'yuñ po rNal 'byor, 54, 69, 78, 132, 159-161, 164, 165
 K'ra 'lung (= Tanduh), 49, 50, 108, 124, 125, 128
 K'ra mo lhañ lha, 123
 K'ra mo brag, 48, 122

k'ri skor, 49
 K'ri k'au (= T'ang) 109
 K'ri k'ri, 87
 K'ri 'og, 107, 108, 130
 K'ri lde sroñ brisañ, 117
 K'ri Rin po sa, 95, 107
 K'ri sroñ lde brisañ, 44, 45, 47, 51, 86, 88, 91, 103, 110, 113-116, 118, 128, 129-130, 135-136, 138, 141, 142, 152, 154, 163
 K'ro p'u Byams c'eu c'os adz, 67, 68, 70, 90, 157, 162
 K'ro p'u Lotsawa Byams pa'i dpa. (Thul k'rima ñes rab), 67, 90, 153
 mk an c'eu Bodhisattva, 45
 mk an po, 141
 mk a 'gru ma, 38
 mk ar k'a, 127
 mk ar c'eu (= Kharchu. Rahar-chu), 56, 57, 136-138
 mk'ar c'eu, 46, 118
 mk'ar rdoñ k'rad, 43, 103
 mk as grub, 94
 mk'as grub rje dGe ñes dpa. bsañ, 52, 130, 141
 mk'as grub rgya mts'o, 40
 mk an ston dPal 'byor lhañ grub, 102
 mk'yeu brise, X, XIX, XX, 75, 113, 121, 123, 128, 134, 138, 143, 162, 155, 158, 160, 164, 166
 mk'yan brise Rin po c'eu, 53, 131
 'K'on dK'on mo'og rgyal po, 134, 148, 149
 K'on bsdums, 127
 'K'on dPal lhañ don grub, son Su skva c'eu po
 'K'yan ha, 139
 'K'ul ñes Sot ar rgyal pa, 118

Ga sa, 144
 gañs ñes sa ba, 126
 Gañs dkar ñes mod, 74, 168
 Gañs c'eu c'os 'pal (= Ganjan), 68, 147
 Gañs Ti se, 66
 Gañs ra ñes gsañ cDo rje glia, 70, 63
 Gañs ri t'ed dkar, 73, 160
 Gam pa la (= Kampa-la), 163
 Gar mo, Y'uñ tun g-yuñ druñ, 121
 Gar gñas ma, 64, 150
 Gu ge, 79, 98, 120

Gu ru C'os kyi dba'u p'yang, 56-58.
 115, 135, 138, 140
 Gu ru Jo rtsa, 73, 167
 Gu ru R'u po c'e (Padmasambhaya),
 33, 137, 139
 (La yag) Gu ru lha k'as (= Guru
 Lhakhang), 58, 139, 140
 Guñ t'as, 40, 45, 66, 91, 115, 154
 Guñ t'as 'bum pa, 52, 90, 129
 Gur mgon, 167
 Ge re bka' pa R'u c'en rgyal mts'an,
 144.
 gur 'bum, 134.
 Ge nar, 41, 92
 Ge rams bSod nams se'u ge, 158.
 Goñ dkar (= Kungka Daong), 71, 134,
 164
 Goñ dkar c'os grwa (Kongkar Chodo),
 55, 134
 Goñ dkar rDo r'e gdon, 71
 Goñ dkar ba, 134, 164.
 Gos shon lha k'as (= Gō-ngōn), 69,
 160
 Gyur sgom c'en pa, see dGyer sgom
 c'en pa
 Grwa, 55
 Grwa c'en po bz'i dñi rgyud stod smad
 c'ogs ts'ul pad dkar 'p'reñ ba, 101
 Grwa bDe ha glū, 133.
 Grwa mda', 133
 Grwa sDān pa c'e, 55, 133
 Grwa nañ (rGya glū w'ogs pa =
 Tathang), 49, 54, 55, 132
 (dGa bñas) Grwa pa, 131
 Grwa pa m'ñon ste, 54, 132.
 Grwa p'yi (= Drachinang), 49, 54,
 104, 132.
 grwa ts'as, 97, 163
 (b'ad) Grwa ts'as c'en pa (= Tsang-
 gumpa), 158.
 (rJe bison) Grags pa rgyal mts'an, 40,
 64, 85, 89, 143, 150, 151
 Grags pa rgyal mts'an (of Zwa lu),
 143
 (sPyan shā) Grags pa 'byuñ gnas, 112.
 (Zwa dmar) Grags pa señ ge, 74, 166
 169
 Gram pa, 65, 66, 154
 (ICag rtsa) Gri ga (= Trigu Daong),
 56, 135.
 Gri gum lako, 126, 135
 Grih. see Ts'o m'e'og glū
 Grū glū, 96.
 Grū mer Ts'ul k'rim 'byuñ gnas, 129,
 132

Gruñ, see Lzoñ.
 grub k'm, 99.
 Gru c'os, 12.
 Grwa c'e, 121
 Grub c'en, 11, 61
 Grub t'as b'gya rtsa, 59, 142
 grub t'as, 101
 Grē shōn na, 161
 Gruñ, Gruñ m'lo mk ar c'os ade,
 11, 127
 grub m'e'og, 94.
 grub nag, 72.
 Grāñ t'as (= Langta, Langdong), 39,
 84, 85.
 G'as t'as C'os ade, 84
 G'as t'as rDo r'e se'u ge, 39, 84
 G'as dar ma, 74, 86, 95, 102, 104, 131,
 152, 163
 glū, 41, 93, 114, 115
 Glūñ stod, 165, 166
 Glū p'ran, 44, 114
 G'as smad, 165, 166.
 G'as ba, 44, 113.
 (rJe bison) G'as ras pa Padma rdo
 rje, 45, 116.
 Gle lūñ (= Leung-gumpa), 68, 158.
 Glo, Glo ba, Blo ha (= Lapa), 48,
 122.
 Glo ba don steñ, 97, 99, 119
 dGa' gdoñ, dGa' sdoñ (= Gadong, in
 gTsan), 61, 145
 (Ri k'rod) dGa' ldan (= Gumpa), 124
 dGa' ldan (= Kenda gumpa, Gaden,
 Gaden), 42, 44, 99, 101, 107, 109,
 130
 dGa' ldan dar rgyas glū, 152.
 dGa' ldan rNam rgyal glū, see rNam
 rgyal lha k'as
 dGa' ldan p'o bran, 42, 98, 99.
 dGa' ha gdoñ (= Gadong, near Lhasa),
 73, 74, 167
 dGum t'as 'bum mo c'e, 51, 127
 dGe 'don grub, 90, 144, 157.
 dGe 'don rgya mts'o, 48, 98, 99, 120
 122.
 dGe ldan rNam par rgyal ha'i glū
 43, 80, see dGa' ldan
 dGe 'p'e' ri k'rod, 42, 102.
 dge ba' bies gūen, 39, 53, 67
 dGe lūgt pa, XXII, 59, 66, 77, 80, 81,
 87, 95, 96, 106, 110, 120, 125, 130
 133, 136, 141, 145, 153, 155, 157
 162, 165
 dge shōñ ma, 100
 dGon t'as 'bum pa, 127

dgon pa, 102, 103, 110, 111, 124, 133, 161
 dGon gmar, 152
 dGyer sgom c'en po, 109
 dGra lha, 115
 dgra lha dponi ston 115
 (T'u yug) hG'o'u t'an, 160
 mGur mo, 90
 mgon h'am, 43, 72, 106, 122, 135, 156.
 mGon po, 49, 53, 72, 85, 105, 106, 123, 137, 148, 149, 160.
 mGon po P'yag hai pa, see P'yag hai pa.
 mGon po hai, see Zai hai pa
 (Brug dmar) mGon haan, 44, 113.
 Gal p'ug, mGur p'ug, 48, 121
 *Gegs m'ar, 85.
 *Gog pa xi, 107
 *Gos Lotsawa Kug pa lha htaa, 68, 158
 *Gos Lotsawa g'zon su dpal, 33, 131
 *Gyur med rda rje, 132, 133
 Gyur med ta e brian, 146.
 rGwa Lotsawa 10., 106.
 rGod dkar pass (= Gokhar-la), 112
 (Rig dam) rGod ldeu 65, 153
 (rTse,ba ri) rGod te an (= t'atshang), 66, 154
 rGod t'at pa mGon po dpal, 66, 137, 154.
 rGya college 100.
 rGya c'u ru, 165
 rGya mda' e u (= Gamsdachu), 122
 rGya Dul ha dain pa, 146, 167
 rgya p'ubs, 138.
 rGya ma, 44, 102, 109.
 rGya ma shi (= Gyamsang), 109
 rGya ma Sans rgya dbon ston, 109
 (g'er ston) rGya Zan k'rom, 70, 71, 162, 163.
 rGya Lotsawa, 155
 rGyan dkar gon ma (= Gonpa), 124
 rGyan mo c'e (= Gyangmoche), 134
 r'yan ro, 90.
 rGyan's 'Bum mo r'e 64, 154
 rGyan's Yon po hup, 66.
 r'yan gon, 60, 143
 rGyal k'at, 119
 rGyal po k'at, 109
 (K'an 'em) rGya ba me'og dbyams, 117
 rGyal ba dan grub, 121
 rGyal ba't dhan po, rGyal dhan Karma pa, 74, 169.
 (s'he mo) rGyal byed t'al, 162

rGyal dhan lha pa Rin po c'e, 42.
 rGyal 'A ma ran, 146
 rGyal me tog t'at, 48, 99, 122.
 rGyal mo ro, 84.
 (Sei dhar) rGyal rtae, 58, 59, 124, 127, 137, 141, 142, 145
 (Rin po c'e) rGyal t'a, 157, 160
 rGyal tsab, 108
 rGyal tsab an haan po, 100
 rGyal sras T'ogs med haan po, 68, 158
 rGyal sras Rin po c'e, 47, 120.
 rGyal lha k'at, 77, 83, 96.
 rgyud g'roa, 107
 rGyud stod, 42, 87, 104.
 rGyud smad, 42, 87, 95.
 rGyud b'ai, 141
 (rje) rGyom po pa, 120, 121, 158, 159
 rGo pass, 39
 rGo hai se t'an, 58, 59, 141
 rGo runa, 63, 64, 148
 rGo lha 95.
 rGom c'en, 112
 rGom nam, 161.
 rGyal, 109
 rGra bagyar lo t'u p'ug, 65, 152
 rGrags (= Tra, Tag), 46, 117
 rGrags Grub mo c'e, 46, 119.
 rGrags Nam mk'a' ye sha, 117
 rGrags p'u, 118.
 rGrub k'at rtae, 42, 103.
 rgrub me'od 55.
 rGrub me'od g'at k'at, 107
 rGrub t'abs rgya m'o, rGrub t'abs kun lu btau, 142
 rgrub p'ug, 116.
 rGro ba dgon, 56, 136
 rGroi dkar, 49, 124.
 rGrol c'en, 68, 158
 rGrol ma (= T'at), 39, 41, 42, 45, 50, 125, 149
 rGrol ma p'ug (= Don-p'ug, Druma-buk), 66, 158.
 rGrol ma lha k'at, 149
 brGyan gl'u t'ogs pa (= Tshong du'gya ang), 55, 133
 brGyud pa Rin po c'e, 112

Nag dhan byams pa, XXI, 101
 Nan tsul byas c'ub, Nan byud, 51, 128.
 Nan lam, see rGyal ba me'og dbyams.

(Byaḥ) Nam rñu (= Ngurp-dzong), 65, 153, 155, 162.

Nar p'ug, 46, 118.

Nar amrig cGrol ma (at bKra sin lhuu po), 61, 145, 163.

Nar amrig agro ma k an (= Humu Dolma), 70, 145, 163.

Nor c'en Kun dga' bzañ gn, 62, 63, 147, 158.

Nor pa, 141, 147.

Nor Ewam, 62, 63, 147, 148.

(bZad) dñu! c'u c'os rdoñ (= Ngu. chu ri), 68, 158.

dños grub sdñs, 74, 166.

mñe' bdag Nñ, see Nññ Rin po c o.

mñe' ris, 79.

mñe' ris Grwa ts'ñ, 47, 99, 120.

rñog Kun dga' rdo rje, 134.

rñog C'os aka rdo rje, 55.

rñog ston. rñog C'os kyi rdo rje, 55, 130, 134, 161.

rñog mDo sde, 146.

rñog Blo ldan ses rab, 72, 166.

rñog Legs pa't ses rab, 72, 166.

ñs mo od na, 48, 123.

ñog mk ar e uñ see Se mk'ay c'uñ.

ñags rgyuñ (Grwa ts'ñ), 107.

ñags c'ñ, 65, 152.

ñags pa (college at 'Bris spuñs), 97.

ñags pa (college at Se ra), 100.

ñas mgo (= Nyengo), 44, 173.

ñon mo c'os rdoñ (= Memm-dzong), 67, 156.

Cog ro, 51, 129.

Cog ro Klu'i rgyal mñ'an, 115, 129.

gCññ Ri ho c'e, 65, 153.

gCññ Rin po c'e, 112.

gcod, 121, 153, 169.

h'u gcog žal 100.

bCo brgyad bla bzañ, 39.

bCom mdo (= Chamdo), 81.

bCom lha k an gñuñ (= Chroom

Lhakhang), 38, 81.

ICags po ri, 41, 91, 92.

ICags p ur can, 57, 138.

ICags suus, 71, 90.

ICags sam Bla bzañ (= Chakam), 71, 164.

ICags sam ris, 71.

(P'ags pa) ICe agom Ses rab rdo rje, 41, 92, 157, 160.

ICe htsun Ses rab 'hyuñ gnas, 143.

C'a dkar dgon (= Chaka Gampa), 110.

C'a rñu rdo rje'i brag rdoñ, 64, 152.

C'ag pass (= Chak), 39.

C'ug c ag pass, 63, 148.

c'ñ, 104.

C'ab mdo (= Chamdo), 123.

(dPal) C'u bo ri, 71, 90, 159, 163, 164.

C'u mig sGrol ma, 61, 146.

C'u mig rin ma, 62, 145, 146.

(Dum pa) C'u ts'an k'a (= Chuchen Rong chbu tsen khar), 163.

C'u bzañ Bis ma Ye ses rgya mñ'o. 96.

C'u bzañ ri k'rod, 43, 103.

C'u sai (= Chashul), 72, 165.

(Zwa dmar) C'os kyi grags pa, 161.

(K'ri Fog) C'os kyi rgyal mñ'an, 108.

c'os skyon 42, 43, 95, 106, 108, 114, 124, 125.

c'os k an 106.

c'os k ri, 151.

C'os k'ri lha long 106.

C'os 'k'or gñuñ, 106.

C'os 'k'or rgyal (= Chukorgye), 122.

C'os 'k'or c'en po 44, 113.

C'os 'k or ma, 79.

C'os rgyal (k'ri sroñ lde brisan), 46, 116.

C'os rgyal (gñ'a' k'ri hñan po), 52.

C'os rgyal (dPal 'k'or bñan), 54.

C'os rgyal (of 'Bri guñ), 112.

C'os rgyal (Hab brtan kun bzañ 'p'ags), 59.

C'os rgya (Sroñ bñan agam po), 40, 41, 50, 53, 56, 58, 67, 96, 135, 139.

C'os rgyal leags ts'ñ ma, 97.

C'os sdñs (= Choding), 47, 119, 120.

C'os sde Byams pa gñuñ, 153.

(Rig 'dsin) C'os dñuñ lhuu grub, 139.

c'os brisags, 64.

(Grol agom) C'os g-yuñ, 158.

C'os loñ ts'ogs pa (= Chhölung,

Chölung Gompa), 49, 124.

mC ima ston Nam mik'a' grags pa, 61, 146.

mC'ims p'u, 45, 47, 53, 79, 90, 115, 116, 142.

(gTer ston) mC'og ldan mgon pa, 56, 136, 137.

m'od rñen, 39, 83, 84, 89, 106, 109.

111, 114, 117, 119, 124, 126, 135, 139, 145, 157, 165, 166.

'C'ad dkar, 159.

'C'am mgon, 143, 149.

Jo (mo) *mo*, XXI, 66, 101, 143 157
Jo nañ gi gñas bñud, 156.
Jo nañ pa, 120, 155.
Jo bo, 38, 39, 43, 56, 58, 75, 78, 84,
 86, 87, 114, 135, 142, 154, 166, 167.
Jo bo 'Jam pa'i rñu rje, 37, 78.
Jo bu rje (Atiā), 38, 42, 43, 52, 72,
 78.
Jo bo Hyañ c'uñ c'en po, 44
Jo bo Mi bakyod rdo rje, 40.
Jo bu Lokosyara, 40.
Jo mo glñ, 44, 114
Jo mo nañ, see *Jo nañ*.
Jad, see *L'ab bñan*
Jam pa i rdo rje, 37 80
'Jam dpal' rgya mla o, 40
'Jam dhyāna, 41, 63, 64, 73, 99.
'Jam dhyāna 'K'on ston, 157,
'Jam dhyāna mk'yen brise dñu po
Kuñ dga' bñan pa'i rgya mla o
 XX
'Jam dhyāna c'uñ rje tKra tis dpal
Idan pa, 42, 96, 98
'Ja' b'op ma, 40
'Jig byed, 41 97
(Kun mk'yon) 'Jigs med glñ pa, 53,
 131
'Jigs med ye see grags pa, 120
'Jigs med rol pa' rdo rje, 101
Jog po, 154
rJe druñ Qutnqu, 92
rJe bñun Grags pa, see *Grags pa*
rgyal mla an
rJe bñun bla mo ... mk'yon brise'
nam m'ur etc., XII
rJe Rin po c'e (Tsoñ k'a pa), 38, 42,
 43, 47, 48, 50, 73, 80, 121, 136

Nañ rgyal, 105.
Nañ u Nañ gSer gñuñ rñu mo, 59,
 141 142
Nañ stod, 99, 143
Nañ pe, 48 122
Nañ p'ug, 46
Nañ ban, 116
Nañ smad, 60, 144.
Nañ rañ p'a, 103.
(m'Na' bñag) Nañ Rai pa nam, 45, 56,
 57, 115, 135, 137.
ñi k'ri, 52.
ñi mo 'od zer, 115
ñiñ p'ug pa, 157
ñin dgon bla bñuñ, 63, 149

Ñe ro lñu (= *Nyern*), 53, 145
Ñe tras bryad, 125.
ñNaga, 144.
ñNan po gñuñ ba, 50.
ñNan Lotsawa Dar ma grags, 43, 78,
 98, 105 151
ñNan mgon p'ug, 105.
ñNa' k'ri bñan po, 52, 125, 129
ñNa', 51, 90 126
ñNal c'uñ (= *Nyechu*), 126.
ñNal stod, 126.
ñNal smal, *ñNal roñ* (= *Nyerong*),
 127.
ñNal sañ, 150.
ñNin ro De mo dgon, 140
ñNin ro lñu, 140.
mNan rod, see *Bya rñod gñuñ*
mNan yod bñuñ, 156.
nNin ma pa, XIX XXI, 53, 69, 70, 71,
 91, 101, 116-118, 128, 131, 132, 135,
 138, 139, 144, 153, 155, 164
nNin grags bñuñ po dpal, 145
nNin sig, 110, 117 133
(ñNe mo) nNin druñ, 161
nNin xi ba, 67, 157.
nNe tan (= *Netang*), 72 73, 78, 79
 165.
nNe t'ah 'or, 72, 77, 79, 165
nNe nam mñuñ yul (= *Nyelam*), 98
nNe mo (= *Gñimo*), 62, 161
nNe mo Zu Yas, 161, 167
nNe mo gzu, 161

Tarānātha (*Kun dga' sñuñ po*), XXI,
 66, 67 105, 155.
Ti agrom (*Te agro*), 44, 53, 112, 131
tTam z'aga, 53 131
tTam dñu, 135
tTum ston Blo grus grags pa, 61 145
 146
ter, 45.
tTer agrom, see *Ti agrom*.
tTer c'en Rin po c'e, *tTer bñag glñ*
pa, 54, 132
ter ston, 101, 115, 128, 131-133, 136,
 140, 161 167
ter ma, 101 104, 113, 115 137, 138,
 140, 142, 154, 162.
tTa mgin (= *Hayagriva*), 42, 43, 46,
 101 124, 115, 142.
tTa mgin glñ, 45, 53
tTa mgin yañ gñuñ yah yom, 101.
tTa ston Ja yea, 163.

rTa nag (= Tanak), 68, 157
 rta nor gyi cal ka, 7
 rTa ha, 56
 rTa ts'aga Qutugtu, 93.
 rTag tu nu, 50, 126.
 rTag spyau 'bum pa (= Tagtson
 bumba), 126
 rten gum, 82.
 rTag gūn' luā bstan p'ug, 57, 139.
 rTag can 'Bum mo c'e, see rTag spyau
 'bum pa.
 rTag mo guā ka (= Linga-gumpa).
 68, 159
 rTag rtao pa, rTag rise M. dhañ, 109.
 rTag rise zara ho, 159.
 rTag rise la rgyab pa śākya señ go.
 153.
 rTag ts'āñ, see 'On p'u rTag ts'āñ.
 rTag ts'āñ pa, 120.
 rTag la nub pas (= Tra pass), 68.
 157
 rTag luā, 81, 82, 120
 rTag luā dGe buñen, 82
 rTag luā ts'āñ (= Tatong), 38, 81
 rTag luā ts'āñ pa Rin po c'e, rTag
 luā ts'āñ pa hKra śa dpul, 38, 81
 82.
 rTag luā ts'āñ pa Sañs rgyas yar bvon.
 38, 81 82.
 rTag luā pa, 82
 (b'ad) rTeñ k'a dgon (= Tangka-
 gomla), 158.
 rTeñ soñ, 46, 117
 rTod nā (= Tu ong), 69 73, 74, 78.
 167, 169
 rTod luā p'u, 77
 beTām 'gyur, 61, 85, 115, 143, 145.
 beTām rgyas glāñ, 41, 93.

T'a mi mGon bstan, 45, 116.
 t'āñ ka, 61 111 146
 T'āñ skor, 129
 T'āñ skya (= Tangkya Gumpa), 10
 T'āñ ston rgya. po T'āñ rgyal, 40.
 41, 65, 71, 90, 91, 151, 155, 164
 T'ar pa [glāñ], 60, 144.
 T'ar pa Latsawa, 60, 144.
 T'ar rtao Bla brañ, XX, 63, 147
 T'u m. Lhon grub bkra śa, 133.
 t'ug, 82.
 T'uga rje cen po, 39 41, 50, 100
 T'uga dam gyi gsum tag k'wa, 110.
 T'ub c'en, 63

(T'ad) T'ub bstan (= Tugden), 68,
 158.
 T'ub bstan dge 'p'el, 65, 153
 T'ub bstan nam rgyal (= Thub-den),
 68, 158
 T'ub pa ger glāñ ma, 48, 123.
 T'eg c'en C'os kyi rgyal po, 102.
 T'eg c'en 'bum pa. see rTag spyau
 'bum pa.
 T'a t'o ri g'as bstan, 50, 125.
 T'an m. Samkhya 102, 133.
 T'as haam g'ā (at dGa' ldan), 107
 T'as haam glāñ (at 'Bras spuñs), 97
 m'ā' 'dul, 137, 140, 142
 m'ā', 60
 mT'o ldiñ 70
 mT'oñ groc c'en mo (at Jo nañ), 67
 156
 mT'oñ grol cen mo (at Byams pa
 guā), 54, 133
 mT'oñ grol c'en mo (at Zwa la), 50
 mT'oñ ha dno ldan, 198.

Dwaga po (= Thakpo), 48, 105, 12.
 Dwaga po Gwa ts'āñ (of the dGe lugs
 pa), 120.
 Dwaga po Gwa ts'āñ (of the Sa skya
 pa), 55, 120, 133, 134
 Dwaga la gsum po (= Taha Kampo).
 48, 121
 Dam can, 69, 160.
 Dam pa ba, 154.
 Dam pa Sads rgyas, 84, 121, 153 see
 P'u dam pa.
 Dar rgyas c'os glāñ (= Targya), 55,
 133
 Dar 'p'yar Lha btan pa, 101
 Dar ma gags, 106
 Dar len ma, 40.
 D'ā r. Gañs dkar (= Tingri), 66
 154
 Dū r. Glāñ 'k'or (= Langkor), 54
 Dam pa, see C'u ts'āñ k'a.
 (rGya ma) Dam hu xi (= Tambiri).
 109.
 dar k'rod, 95
 Dax 'k' , 40.
 Dax 'k'or pa, 141
 Dax mo'od bla brañ, 150.
 (Karma) Dax gsum mk'ven pa dGe
 'p'el, 139, 160, 168, 169.
 De mo Qutugtu, 93.
 Deb r'er zion po, 161 et passim

Don mk'ar, 53, 130.
 Don yod rdo rje, 161.
 (Kun mk'yen) Dof bu pa Ses rab
 rgyal mla'an, 66, 155.
 Dni bu p'ug, 43.
 gDan sa m'el, 47, 120, 122
 gduñ rten, 89, 112.
 gIhuñ pud c en k or (= Damburbo-
 kor), 55, 134.
 gduñ 'bum, 46
 hDag med ma, 57, 139, 147
 (K ro bo) hDud rtsi 'k'yil pa, 84.
 (Lha mo) hDud gal ma, 53, 134.
 (C'oa rje) hDe c'en, 169.
 bDe c en c en 'a or 55, 125.
 bDe c en rden 105
 hDe me'og (= Samvara), 34, 57
 bDr ba can - Suktavata, 30.
 bDe ba can (ai s'ce t an), 145.
 bDe yañu, 97
 bDe lega rgyal mla'an, 153
 bDe lega ni ma, 102.
 (Grub c en ma) bDr lega dpal dnam,
 152.
 bDe glegs, 63.
 bDe glegs 'das pa, 69, 69, 160.
 milar Grol mo c'e, 55, 152.
 mDo k'ama, XX, 120
 mDe 'grol mun pa'i go c'e, 118.
 mDo smad "", 80.
 'Dam, 81
 (Grub t'oh) 'Dar 'p'yar, 43, 47, 101,
 157
 'Du k'at p'ug, 63, 147
 'Dul ha Gwa ts'an, 97
 'das k'at, 100, 112, 142
 rDo, 47, 119
 rDo mgon, 140.
 rDo rje grags ldan, 106
 rDo rje glun incarnate, 140
 rDo rje rgyal po, 112
 rDo rje t'at (= Vajradhara), 78.
 (Goñ dkar) rDo rje gdan pa Kun dga'
 nam rgyal 55, 134, 164
 rDo rje p'ug, 43, 104
 (T'uh tsan) rDo rje brag (= Dorje-
 tra), 46, 47, 118, 153, 163
 rDo rje mi 'k'rang pa, 137
 rDo rje gdon an, 101,
 rDo rje lega pa, 160
 rDo rta, Dor rta 77, 112
 rDo tsa mo'i brod pa, 61, 145.
 rDo 'ts'at, 151
 rDor omis dPal ri. see dPal ri
 rDit ma, 69, 160

aDe dgo (= Dotgo), XX, 75, 143, 169
 ade pa, 52, 99.
 ade rrid, 88, 89, 152.

Na ra mk'a' spyod ma, 73, 167
 Na ro pa, see Niropa.
 Na'andā, Nalendra, 39, 84.
 Nag po c'en po, 126
 Nag ts'o Lotsawa, 79, 165
 Nat c'en, 48, 123
 nat rten, 139.
 nar nam ter XIX
 Nam tek a' luh, 71, 164.
 Nam tak'a' han po, 97, 121
 Ni gu, Ni gu ma, 132, 159.
 Nu ma ti, 110.
 Ne ts'o 'bum pa, 31, 127.
 Ne riña ts'an (= Narim Thang,
 Naling), 136
 (c'ya ma) Ne'u k'a, 109.
 Ne'u t'og, 165; see also gSañ p a
 Nur rgyun ma, 142
 (Ts'oh dpon) Nor bu tsan po, 137
 162.
 (Ju bo) Nor bu tsan 'p'el, 50, 125
 gNam k'a'u pa, 151
 (Byañ) gNam mla'a (= Tengri-mor),
 69, 139
 gNam mla'a ibo la, 161
 gNas ago gar pa, 46, 118.
 gNas c'uo c'uo shvot 95, 106
 gNas m'el bla tsan, 51, 120.
 gNas nah (= Nenang), 74, 169.
 gNas rai (= Nahi), 56, 135.
 gNas s'ch 'bum ma, 84.
 gñ ha d'ce ba 'bum 117
 gNubs ston Ses rab grags pa, 127
 gNubs Nam mk'a'i shñ po, 57, 130.
 gNubs c'en Sans rgyun ye see 46, 118
 rNam rgyal Gwa ts'an 110.
 rNam rgyal me'od rten, 63, 95, 149.
 rNam rgyal lha k'at, 50, 124, 125.
 nam mi ar, XIX
 rNam par tsan mdad, rNam tsan
 (= Vairocana), 54, 57, 88.
 rNam tab, 55, 133
 rNam tras (= Va travaya), 67, 156
 rNal byor pa can po, 77
 rNa nam rDo rje bdud jerna, 71, 163
 rNa nam rDo rje dhan p'ug, 167
 rNa nam Mañ mo rje ts'at ston 129
 rNa p'u C'oa luh, 46, 118, 140
 rNam (= Nam), 72, 165,

sNar t'au, 61, 62, 63, 106, 145-148
 sNar t'au pa, 62
 sNar t'au Sañs rgyas sgum pa, 62 146.
 sNe gduñ Kun lhañ rise (= Netung).
 49 121 123, 124, 129.
 sNe'u rdoñ, 97
 sNe'u sar pa Ye ses 'bar, 39, 83, 84,
 109

Pa ruam (= Pananlung), 60, 143,
 146
 Padma dha' t'au, 44
 Padma k yuñ rdoñ, 74, 169
 (sGrub mteñ) Padma glun (= Tong
 tsho Pemaling), 57, 139
 Pad glun, Padma glun pa, 58, 139, 140.
 Padma t'au yig, XX1, 91, 112-114. "
 117, 121, 122, 127, 128, 131, 133,
 136-138, 140, 160-162, 164, 166-168.
 (Kag 'dwin) Padma p'rin las, 118
 Padma dhañ p'yug, 11, 164
 Padma yañ gsuñ drag pa, 101
 Padma tal p'ug, 51, 128
 Padma gsal, 45, 116.
 Pañ mk'ar c'os rdoñ, 167
 Pap c'en Rin po c'e, 144, 145, 169
 Par ma ri, 92, see Bon ba ri.
 Pe har, 106, 114, 124, 149
 Potals, 40, 41, 88, 89, 91, 92, 96, 99,
 110
 Po to ba Rin c'en gsal, 39, 80, 83
 84, 160.
 Po toñ, see Bo doñ e.
 dPañ Lotsawa Blo gros brtan pa, 67
 156
 dPa' bo, 74, 169
 dPa' bo C'os dhañ lhun grub, 169.
 dPa' bo gTaug lag p'reñ ba, 138, 139
 169.
 dPal k'or c'or sde, 39, 141
 dPal k'or tsan, 54, 131
 dPal gyi p'ug rin, 57, 137
 dPal ngon tal, see mGon po tal
 (Sañs mda') dPal c'en 69, 159
 dPal c'en 'od po, 150
 dPal sTag lun t'au, see sTag lun t'au.
 dPal dan don grub, 147
 dPal ldan lha mo, 122, 134, 144
 dPal sde rdoñ (= Pede-dzung), 163
 dPal Nalendra, see Nalanda.
 (T'yoñs rgyas) dPal ri, 53, 131
 (T'ce lum) dPal [gyi] ri (= P'ari),
 57, 137, 138.

dPe c'os, 83.
 dPe har, see Pe har
 dPe har gl'ñ, dPe dkar glun, 114
 dPe har loog, 44.
 dTon c'en, 112.
 dpon po, 38, 61, 81
 dPa gur, 52, 129
 dPa gro, 159.
 dPa mams, see Pa ruam
 dPañ t'ug ma, 70, 162
 dpar ma, 92
 dPal mo, 100
 dPo stod (= Poñ). 123
 dPo bo, 48, 122
 dPo stadd (= Poñe), 122
 dPos k'au, 39, 142.
 (rJe) dPyau sñs, 163.
 dPyau g-yas, 53, 131.
 dPyau g-yas Lha k'au (= Chongye-
 chnyag), 53 131
 dPvan ras grigs (= Avalokiteśvara),
 40.
 dPyi ho, 115.
 dPyi ho lhas pa, 90.
 dpral sku, 140
 dPrul pa' gtsug lag k'au, 39, 85 see
 also dPrul sman
 dPrul sgom Byañ c'uh sems dpa', 49,
 123

d'c' c'os, 81
 P'a dam pa, 66, 153; see Dam pa
 Sañs rgyas.
 P'a bon k'a, 42, 86 90-102 32
 P'a bon t'au, 58, 80
 P'a la, 95.
 P'ag mo gru, 47, 82, 118, 120, 123, 128.
 P'ag mo gru pa seot, 120 123, 124,
 144.
 (Gru ngon) P'ag mo gru pa sDe rje
 rgyal po, 47, 49, 82, 103, 111 120,
 139, 157, 159
 P'ag ri, 90
 P'ar pass, 69, 160
 P'u c'au ba gZun no rgyal mteñ.
 39, 83
 P'u ma Byañ t'au (= Phomo Chang-
 tang), 58, 140
 P'u lun, 53, 131
 P'uñ po Ri bo c'e (= Phung po rin-
 chu), 70, 162
 (dGa' ldan) P'uz u'oga glun (= Pin-
 dsolung), 66, 61, 155.

p'ur pa, 56, 51, 142
 p'ur ba, 100, 101, 137
 P'ur bu lang (= Papocho), 43, 100
 101, 103
 P'ur bu lang Byams pa, 42.
 P'o mda, 110.
 P'o brat, 117
 P'o brat dmar po, 88
 P'o me roso, 140.
 P'o lha T'a'i ji, P'o lha nas hSod
 namo r'cho r'vas. hi R' 146
 P'en mda 81
 P'wa pa (= ka vi se' gr '2 166
 (mGon po) P'yag drug pa, 12?
 (Jfo brag) P'yag rdor pa Nam mk a
 rgyal mts'an, 56, 136.
 P'yag na rdo (= P'yag rdor (= Ya
 rapāra), 41, 3"
 P'yag na padmo (= Padmapara), 3"
 P'yag 'a'al, 51, 120.
 (mGon po) P'yag hā pa, 43, 106.
 P'yi nam par, XIX
 P'ri ma, 54, 151
 P'ags c'u (= Phakchu), 81
 P'ags pa dpal brat po, 142
 P'ags pa Blo gros rgyal mts'an, 62
 64, 102, 147, 150, 151.
 P'at po ngo la (= Penhogo-la), 85
 P'an po c'o 84.
 P'an vol 39 '8, 82 84 159
 (d'ce bāra) P'yid dkar ba, 82
 P'yid pa sTag r'ac, 52 30
 P'voh r'vas, 52 53 ab, 130 131
 P'yohs rgyas c'g, 127 31
 P'yos, 53, 231
 P'rin las brat pa, 121.
 P'ri' shat, 85 87
 P'ri' po gTer c'en s'as rab ad ar
 53
 Ba ri ba, 63 140
 Ba' so dmar po, 53, 130
 Ban pa (= Paupa), 56, 136.
 Ban pa T'ig p'yi, 56, 136
 Ban pa Drug val lha k'at (= Paupa
 Chhekdon), 56, 136
 Bar ma xi, 92, see Bor' ha xi.
 Bal pa, Bal yul (= Nepal), 66, 74.
 Barwa pa, 60, 63, 143, 148, see also
 Virūṇā
 ba c'ag, 81.
 Ba ston pa acat, 39, 103

Ba ston Rin c'no grub, 59, 60, 94, 106,
 121 77, 140-144, 158.
 Bam ngo, 40 89.
 Bam lān pa s'ac skyer c'u, 140.
 Vairocana(rakita), 44, 45, 52, 113,
 116, 129, 162
 Bek r'ac, Beg r'ac, 67, 156.
 Bu c'u (= rgyal P'vogs ac nam
 rgyal, 186
 Bu doñ Pap c'en, 67
 Bo doñ P'yogs las nam rgyal, 153,
 156
 Bu doñ Rin c'en r'ac r'ac, 156
 Bu loñ a, 67, 156
 Bon ba xi, Bon ba xi, 41, 92.
 Bon, Bon po, 84, 130, 158, 159
 Bya 'gyur padma 'od, 64, 151
 (mNan yod) Bya r'od r'od a' 156.
 Bya sa lha k'at (= Lhasa
 Lhakhang), 54, 133
 Bya, 3"
 Bya c'ub dge mda, 126
 (ag) Bya c'ub rgyal mts'a 146.
 (P'ag mo gru) Bya c'ub rgyal mts'an,
 120, 123.
 Bya c'ub dpal brat po, 142
 (lPal lān Bya c'ub r'ac mo 156
 Bya c'ub lam gyi sgron ac, 79
 Bya c'en xi k'rod, Bya xi se brag,
 62, 146.
 Bya t'at 56 135.
 Bya bdag hka sa stobs rgyal, 70,
 63
 Bya r'ac, 107
 Bya soma bigyad, 84.
 Byams k'at gur pa, 60.
 Byams c'em, 61
 Byams c'en c'as rje sākva ye see, 100
 108.
 Byams c'en c'as ode (= Jamchen
 Rang-chu-chen), 70, 162
 Byas c'en Rab 'byams pa Saba
 rgyas p'al, 163.
 Byams pa (= Maitreya), 39, 67, 70.
 (Orwa) Byams pa glā, 133
 (a'Ve mo g'zu) Byams pa glā, 161
 Byams pa glā pa C'as rje bSod namo
 nam rgyal, 54, 133, 134.
 Byams pa mts'an gral, 97.
 Byar, Byar stod Hyar amad Hyar c'u
 (= Charchu), 127
 Byi ca ma, 47 21
 Byin (= Chin), 54 132
 Byin C'as glā (= Chencholag), 132

Byeñ bSams gten gñ, 132
 (aÑe mo) Rye mk as. 161
 Bye ma a kroñ, 45, 116.
 Bye ra, 103.
 Bves pa, 42
 Bru gor (= Trakor). 126.
 Brag dkar pa, 102
 Brag f'og, 71, 164
 Brag f'og pa bSod nams bzañ po, 71, 164.
 Brag dmar, 113, see also mGru bzañ
 Brag yer pa (= Trayerpa, Dagyoča), 43, 103-105.
 Brag ram mGon k añ, 67, 156.
 Brag ri (= Bari Gompa), 43, 103.
 Brag señ ge 'dra ba, 38, 80.
 Brag arin ma, 136.
 Brag arin mo dbar rjes, 56, 136.
 Brag jha kla p'ug, 43, 92.
 Bria nagon, 148
 Bre ston 'Bom la 'bar, 118
 bla, 117
 bla gnas, 117
 bla dpa, 56.
 bla brui, 38, 71.
 Blu brui pa, 130.
 Bja brui aax, 149.
 bla smun pa, 92
 bla msa'o, 46, 68, 117, 122
 Blo gros rgya msa'o, 107
 (To'i dhen) Nlo gros rgyal msa'o, 153
 Blo gros dpañ bzañ po, 52, 130
 Blo bzañ rgya msa'o, 87
 Blo bzañ c'os kyi rgyal msa an, 61, 145, 169
 Blo bzañ batan pa'i fi ma, 61, 145.
 Blo bzañ batan 'da n, 108
 Blo bzañ dpañ lhan ye aca, 61, 145.
 Blo bzañ ye aca dpañ bzañ po, 61, 145.
 Blo gual gliñ, 97
 Blon c'ca gur dkar p'ug. Blon po mguñ, 45, 116.
 blas ston k'añ, 40, 91.
 dBañ bskur ri, dBañ 'k'or 107
 dBañ k'añ, 147
 dBa'a, 137
 dBu rgyud dgon pa, 161
 dBu lha ma, 50, 125,
 dBu ma pa brTaon 'grus señ ge, 73, 167.
 dbu med. XXV
 dbu rtae, 44, 63, 64, 113, 114, 148, 150
 dBu ru, 37, 39, 44, 54, 118, 117
 dBus, 37, 77, 79, 80, 82, 97, 98, 106, 109, 117, 165, 168.

dNor gliñ, 106.
 dBus stod, 129
 dben gnax, 68.
 dBen rkar, 46.
 dBon Ban po c'a, dBon Ser 'byuñ, 112, 137, 138.
 (Grub c'añ) 'Ba' ra pa rGya msa an dpa, 69, 159.
 'Ba' ra Brag dkar, 69, 159
 'Bum, 45
 'Bum p'rag gsum pa, 146.
 'Bra spuñ (= Drepung, Depung), 41, 42, 93, 96, 99, 101, 103, 45
 'Bra spuñ (= Dolung), 102
 'Bras yul, 70,
 'Bri, 111
 'Bri guñ C'os rje (= sKyo pa Bla ma), 111, 112.
 'Bri guñ r'iñ (= Dagong, Dikuang), 44, 111, 112, 120, 143
 'Bri guñ pa sect, 82, 106, 111, 12
 Bti guñ rdson gnax, 44, 111
 Bria bzañ, 113, see mGru bzañ.
 'Brug pa sect, 55, 59, 72, 118, 133, 139-142, 165
 'Brug, 'Brug ac ba Byañ c'os gliñ, 72, 154, 165
 brog, 161
 'Brog, 43.
 'Brog mi dPal gyi ye aca, 50, 65, 135
 'Brog mi Lotsawa Sākya ye aca, 126, 152, 158.
 'Brog ri, 107
 'Broñ steñ, 100
 Broñ rtae (= Drongtse), 142
 'Brom stod (= Bom-te, Dronito), 43, 105.
 'Brom ston rGyal ba'i 'bvuñ gnax, 37-39, 62, 77-83, 119, 130, 146, 166
 sBal ti dGra boom dBañ p'yug ts'ul k'rims, 167
 sBas yul, 37, 137
 sBa c'añ Ts'ul k'rims 'byuñ gnax, 128
 sBrum pass (= Drum, Tuzm), 58, 139
 Mo guig lab sgrom ma, 46, 121, 153
 Ma mñ, 50, 126, 145
 Mañgauguru, 82.
 Mañ mk'ar, 64, 65, 68, 152
 Mañ tos Klu sgrub rgya msa'o, 67, 119, 156
 Mañ yul, 66, 86, 91, 154.

- Mañ ra, 110
 Mañ ra c'u, 110
 (rJe) Mar pa Lotsawa, 55, 57, 96, 105, 126, 134, 138, 139, 168.
 (dPal) Mar me mdsad Ye shu, 78, see also Atiā
 Mal gro, Mal dro, Mse dro (= Me toma), 44, 107, 109, 110.
 Mal ser pa, 104
 Mi bakyōn rdo rje, 40.
 Mi 'gro, 84
 Mi hūg aGom rima, 111, 112
 Mi dhañ (= P'o lha nas), 38, 81
 Mi g-yu ha, 85, 114
 Mi la ras pa, 55, 57, 61, 66, 121, 127, 134, 138, 139, 145, 154.
 Mu k'ri, 113
 Mu ru, 94, 95, see dMar ru
 Mudra c'en po, 67, 156.
 Mus (= Myi-hu. Muehu), 68, 158
 Mus c'en shems dpa c'en po aKon me'og rgya mts'an, 68, 158, 159
 Mus Rab 'byams pa Tāga rje dpa, 161
 see btsa', 38.
 (Grab c'en) Mo lañ rdo rje, 46, 118, 137
 (C'os rgyal) Mes ag ts'oma, 44, 113, 114
 Mo ru, 87; see also dMar ru.
 Mo lu (= Mo pass), 126
 Moñ mk'ar rdoñ, 161
 Mon Ku ru, 56, 136.
 Mon k'a, 56, 136.
 Mon k'a ser ma, 136
 Mon K'r leam, 103
 Mon gyi m'i'i, 57, 137
 Mon sPa gro skyer c'u (= Parochu), 140
 Myaś, 127
 Myaś bKa' gdams pa, 112
 Myaś c'uā, 143, 145
 Myaś Tiñ ne 'dsin, 110
 Myu gu hūā, 65, 126, 152
 dMag sor ma, 48, 64, 68, 122, 151, 157
 dmar gduā, 136-138, 140, 142.
 dMar po ri, 88.
 dMar ru, 41
 rMa Lotsawa Rin c'en me'og, 65, 152.
 rMe ru, 94, 95, see dMar ru
 rMog eng, 69, 159
 (Grab c'en) rMog eng pa Rin c'en brtan grua, 69, 159
 rMor, 47, 119
 rMor c'en Kun dga' 'hyuā grua, 47, 119
 sMan pa'i rgyal po, 50
 sMan bla (= Bhamsajyaguru), 84, 85, 126
 sMan risis k'āñ, 91
 (Nāñ) sMan ri pa sākyā 'od, 51, 130
 sMan tuis pa lam yig, 130.
 (O rgya) sMan grol g'iñ (= Mndol-lug), 54, 132, 133, 135
 sMan grol gliñ pa, sMin gliñ, 55, 183
 sman lam, sman lam c'en po 80, 101, 117
 sMon lam rdo rje, 106.
 sMon lam señ po, 74, 160
 sMyon pa lha m c'uā, 127
 sMra bo loag (= Nae Chok), 56, 135
 Tsa ri (= Tsari), 51, 127
 Tsan dān g-yu lha k'āñ (= Tsandan-yu shakhang), see b'Tsan t'āñ g-yu lha k'āñ
 Ts'u dmar, 114, 119
 Tsan k'a, 80
 Tsan k'a pa Blo ban grags pa, 38, 42, 48, 73, 77, 80, 97-100, 102, 103, 107, 108, 110, 119, 121, 124, 125, 127, 130, 132, 136, 141, 144, 145, 153, 156, 163, 167
 gTsan, 37, 49, 58, 62, 63, 69, 70, 77, 80-82, 91, 97, 98, 103, 106, 109, 123, 131, 141, 143, 144, 151, 155, 158, 162, 164
 gTsan k'āñ steñ ma, gTsan k'āñ 'ug ma, 147
 (Gro mgon) gTsan pa rGya ras Y-shes rdo rje, 58, 59, 105, 137, 140, 141, 154, 155, 165.
 gTsan pa (= Tsangpo), 46, 54, 55, 65, 68, 70, 90, 117, 119, 121, 122, 126, 153, 155, 157-159, 161, 162, 164, 165
 gTsan po (= skyid c'u Kyichu), 43, 44, 72, 73, 103, 165
 gTsan amyon Heraka 51, 127
 gTang lag k'āñ, 106, 125
 gTang lag k'āñ (of Lhasa), 94, 95; see 'P'ru' anāñ
 gTso amon glā, 94, see Ts'o amon glā
 bTsan t'āñ g-yu yi lha k'āñ (= Chanden shakhang), 51, 128

bTsun t'añ Lha ri ngo hñ. 52 129
bTsun mo bka' t'añ. 113
rTsihs xj (= Tsapri), see rGod t'añ.
rTas gnas gsar, rTus Lha k'añ. 59.
142.
rTse t'añ C'os sde, 59, 142.
rTse me'og gñ. see Tse me'og gñ.
rTse t'añ (= Tsetang). 48-50. 199.
123

rTse dñuñ. 115
rTse lde. 98
rTse Po brañ. 85.
(sNe gdon) rTse t'añ pa (= Chexok.
Tse-chog-pa), 49, 124, 125.

Ta's kwan Nomen Khan. 109
Ta'a ba gru. 105
Ta'a roñ. 167
Ta sñs pa Duñ t'od can. 43. 100, 166
Ta'sñs dbysñs rgya mts'o. 89
Ta'ar c'en C'os kyi rgyal po. 152
Ta'ar c'en Blo gsal rgya mts'o. 63.
123, 152. 157
Ta'ar pa. 119, 123, 152
Ta'al Luñ t'añ (= Khungtang). 43.
99. 105, 106.
Ta'al pa. 102, 105.
Ta'al pa K'ri dpon dGa' bde bññ
po. 94, 105.
Ta'al k'rima rgya mts'o. 40.
(sPyan sñs) Ta'al k'rima 'bar. 112.
Ta'e rgyal hum pa, see Ta'e c'u 'hum
pa.
ta'e c'u. 51
Ta'e c'u. 123
Ta'e c'u p'ug. 164.
Ta'e c'u 'bum pa. 50, 51 129
(Grib) Ta'e me'og gñ. 41, 93, 96.
Ta'e dpag med (= Amāyus). 41.
94.
Ta'e rin ljoñ. 53, 130
Ta'e rin dñ grub. 108.
Ta'es ben bkañ pa. 71 164
Ta'o smon gñ. 41 94
ts'ogs k'añ. 97
ts'ogs c'añ. 100, 111
ts'ogs c'en lha k'añ. 97,
ts'ogs sde. 49.
Ts'oñ 'dus ts'ogs pa, Ts'oñ 'dus p'o
brañ (= Chundachoka, Chongdu-
chog, Tsang du ts'ang, Damang).
49, 54, 104, 132
mTs'om brgyad lha k'añ. 51, 128.

mts'an ñd. 70
mts'an pa. 111
mTs'ur p'u (= Tsurphu). 69, 74, 90.
162, 163, 169
mTs'o akyes rdo rje. 45, 53, 115
mTs'o rgyal, see Ye sñs mts'o rgyal

mDae t'od ma. 40. 89
'Dsam gñu rgyan. 74, 169
'Dsam gñu rgyan gñg. 40
Dsam gñu g-yes gñg. 64 151
'Dsañ Dharmabojh. 112. 131
rDsañ p'yi (= Dsanchi). 121
rDsañ c'añ. 110, 133, 139
rDsañ. 115, 139, 141, 154.
rDsañ k'a (= Jongkhi). 154
rDsañ k'am p'ug. 45, 118.
rDsañ dpon. 115, 143

Zwa nag. 168, 169
Zwa dmar. 69, 161, 168.
Zwa lu. 60, 143, 147 160
Zwa lu pa. 141
Zwa lu p'ug, see R shug
Zwa' lha k'añ. 44, 54, 110, 131
Zañ sñs 'bar. 66, 115, 155
Zañ Page t'añ diñ (= Ting). 66, 155
Zañ sñs language. 148.
Zañ sñs rdo rje gñan (= Shang-
shung). 69, 159.
(Bla me) Zañ g-Yu brag pa brTson
'grus grags pa. 43, 105, 106, 120
Zabs brññ lha k'añ. 63. 150.
Zai mo agañ XX
(mGan po) Zai bñ pa. 43 62, 64, 105,
106, 146, 151
Zi ba sñas pa. 106.
Zi ba lha (= Śāntideva). 119
zi byed. 153, 160
Zi byed pa. 154
(dBus pa) Zig po. 131
Zañ sñs. see Zañ sñs.
gZi t'og Bla brañ. 64, 150
gZis ka. 56.
gZu k'a rñe (= Shigatse). 60, 61, 68
70, 137, 142-144, 159, 162
gZu Kun dga' ra ba. 161
gZu rgyud c'u. 161
gZu sñe mo. 69, 161
gZuñ sPre ñid. 55, 134
gZo. 110-112

gZö stod, 44, 53, 112
 gZö roñ, gZö ruñ r u 10.112
 gZöñ ba, see Lha c'u
 (Some dpa' c'en pa) gZöñ nu rgyal
 mo'ag, 70, 162.
 (mT'u stobs kyi dhañ p'yang) gZöñ nu
 blo grus, see Re mda' pa.
 bZad, 158; see also dñul c'u c'en
 hyun
 bZi cde, gZi cde (= Sidi, Shiday),
 41, 93, 95

Za hor, 52, 76, 130.
 Zan zan lha brag, Zan zan Ne ran
 (= Sang-pang), 65, 153
 Zañs po c'e (= Sampe), 127
 (Brag dmar) Zan yag Nam mk'a'
 rdsuñ, 73, 167
 Zañs ri mk'ar dmar (= Sangri-dzong),
 41, 48, 121
 Zab yañs 'k'yil pa, 97
 (Zañs) Zam bu luñ (= Jawar), 69
 160.
 Zil pa ran, 32
 Zur, 61, 69, 70, 144
 Zur mk'ar rdo, 46, 117
 Zur c'uñ Bes zab grags pa (rGya bo
 pa), 69, 144, 159
 Zur pa c'e Śākya 'byuñ grus ('Üg pa
 luñ pa), 69, 159, 162
 Zur p'ug pa, 159, 162
 Zo dññ grus po ri, 49, 50, 123.
 Zla ba rgyal mta'm, 109
 Zla ba p'ug, 43, 104.
 gZ 'od zar ba, 63, 148.
 gZ m k'añ rñiñ ma, 149
 gZim p'ug Bla brañ, 71.
 gzims k'wi, 91, 106.
 gzims k'añ zar pa, 106.
 gzims p'ug, 91, 116
 gZuñ 'k'or Ra wo c'e, 167
 gzus bzugs, 98
 (Pap c'en) hZañ po bkra ña, 63, 157
 (gTer ston) hZañ po grags pa, 66, 154.

'U yug, 69, 160, 162.
 'U yug pa Rig pa'i son ge, 61, 144.
 U lañs rdo dPa' rdo dge 'p'e
 (= Uhang), 72, 166
 (Zur) 'Ug pa luñ, 70, 162.

Um bu rdsuñ mk'ar, see Yum hu bla
 mk'ar.
 (Byuñ mda') 'Od dkar brag, 54, 152.
 'Od dpag med (= Amitabha), 84.
 'Od 'bar me'od rñen, 1.9
 'Od aruñ, 131
 'Od gna, 'p'ruñ, 106
 'Od gna ña bu p'ug, 65, 152
 'On (= Wön), 47, 119, 120
 'On p'u sTag t'uñ, 47, 120
 'On lha k'añ Go ru, see Re ru
 'Ol k'a, 45, 103, 121, 122
 'Ol k'a sTag rñe (= Okadzung), 48,
 121

Yaksa Itag 'og, 44, 114.
 Yañ grub, 121
 Yañ dgon (at Ts'al gñu t'uñ), 106
 Yañ dgon (near Rwa sgruñ), 38, 80
 Yañ dgon pa, 115.
 Yañ ri dgon, 44, 111.
 (T'uñ betan) Yañs pa ran (= Ang-
 chen Gumpa, Hyangpachen), 69, 160,
 161
 yab yam 38, 78.
 Yar klua, 49-51, 56, 123-127, 132,
 135, 167
 Yar klua c'u, 127, 130
 Yar rje lha k'añ, 55, 133.
 Yar stod, 65, 153
 Yar stod brag 47, 119
 Yar 'brog mta'o (= Yamdok tso Palti
 lake), 117, 139, 163, 164
 Yar 'brog mta'o k'a, 71, 163.
 Yar luñ T'añ po c'e see Sol nag T'añ
 po c'e
 Yar luñ pa Señ ge rgyal mta'm, 49,
 123
 Yar lha ñañ po Gñe kyi ra ha, 50,
 126
 ya dam, 123, 136, 155
 Yid hññ nor bu, 38.
 Yum k'añ Rñiñ (= Yñu-ch'ang), 92.
 Yum c'en mo, 59, 142
 Yum hu luñ mk'ar Yum bu g'la sñuñ
 (= Ombu), 49, 50, 124-126.
 Ye see mgon po P'yag bañ pa see
 P'yag bañ pa.
 Ye ñes rgya mta'o, 96.
 Ye ñes mta'o rgya, 45, 46, 51, 116,
 117, 128.
 Ye ñes 'od, 79
 Yer pa, 43, 103, 104.

Yer pa mda' (= Yerpada), 104.
 Yer pa sPos dga', 104.
 Yer pa p'u (= Yerpaphu), 104.
 Yöns rdon, 46, 117.
 Yon tan rgya mts'u, 98.
 yon tan spral pa, 118.
 Yol, Yol p'u (= Yü, Yö), 78, 164.
 Yol mo Gans kyi ra ba (= Helmu).
 66, 154.
 Yon ri guñ, 71, 164.
 g-Yang sde Pan c'en brTan 'gras dar
 rgyas, 72, 166.
 g-Yu' ma luñ (= Yematung Gumpa),
 44, 113.
 g-Yas ru, 58, 129 141, 155.
 g-Yu mk ar mo, 63 149.
 g-Yu sgañ brag, 55, 133.
 g-Yu t'og bridge, 92.
 g-Yu t'og Yon tan ngon po, 58, 141.
 g-Yu sha dgon pa, 111.
 g-Yu p'ug, 162.
 g-Yu ru, 46, 50, 77, 117.
 g-Yuñ ston, 162, 169.

 Rwa Loisawa rDo rje grags, 42, 98,
 105.
 Rwa dgra grub bc, 121.
 Rwa sgrañ (= Reting), 37, 77-81, 63,
 90, 94.
 Rwa sgrañ Rin po c'e, 113, 114.
 (T'ub btan) Ra ba swad (= Ramedh).
 55, 134.
 Ra ma gan, 119.
 Ra ma g'is ka, 84.
 (s'he mo) Ra mara, 109.
 Ra m c'e, 40, 86-88, 93-95, 104.
 Ra t'ag, 73, 167.
 Rwa luñ (= Ralung), 59 118, 141,
 151.
 Ra sa, 85.
 (rJo) Rañ byuñ rdo rje (1284-1339).
 74, 169.
 Rañ byuñ rdo rje (c. 1762-1817), 131.
 Rañ byon lña ldan, 39, 86.
 Rab brtan kun hsañ 'p'ags, 59, 141.
 Rab brtan ma, 60, 144.
 Ram ldu' ma bDe gäga 'byuñ gnas,
 69, 160.
 (K'i) Ral pa ran, 73, 95, 160.
 Ras c'uñ pa rDo rje grags, 51, 127,
 140.
 Ras c'uñ p'ug, 49, 51, 124, 127.
 Ri kun tu gäga, 65, 153.

ri k rod, 102, 103, 164.
 Ri gon pa, see Sads rgyas g'nen ston.
 Ri ston (= Ritang Gumpa), 126.
 R ba hKra hsañ (= Trasang), 65,
 153.
 Ri bo dge 'p'el (= Ritugembo), 102.
 Ri bo dge 'p'el (near Lhasa), see dGe
 'p'el.
 Ri bo r'e (= Riwashe), 122.
 Ri bo bde c'en (= Riudechen), 52, 56
 70.
 Ri bo rtsa lña, 73, 166.
 Ri shug, 60, 143.
 (Brag dmar) Ri mo cas, 117.
 [T'ad ma, rig pa'i gter, 64, 159.
 ag pa, 31 72.
 (rGyal sa) R go lña, 46, 50, 117.
 Rige gsum ngon po, 41, 56 102 135.
 Rin mo p'ug 116.
 (dPon c'en) Rin rgyal 106.
 (Sar pa) Rin c'en rgya mts'u, (g'Nas
 brtan) Rin rgyal ba, 107.
 (rGya ma) Rin c'en] sgañ, 109.
 (Sa skyu) Rin c'en sgañ, 156, 165.
 Rin c'en brag, 114.
 Rin c'en hsañ pa, 79, 101, 115, 126,
 157.
 Rin spona, 144, 161 163, 168.
 Rin hsañ dkar po, 96.
 ru, 58.
 Ru gnon g'Taug lag k'añ, 142.
 Ru lag, 63, 66, 141, 155.
 rus rgyas, 74, 168.
 Re mda' pa gZon zu bln gros, 51 80
 127.
 Rog pa rtsa, 52, 129.
 Roñ, 71.
 Roñ c'u (= Rang), 162, 163.
 Roñ c'uñ, 70, 163.
 Roñ c'en, 162, 163.
 Roñ ston sMra ba'i sön ga, 39 72,
 84, 163 166.
 Roñ Byams pa gliñ see Byams c'en
 c'en sde.
 Rol mo adins, 57 137.

 Lu rgañ, 162.
 La stöñ, 66, 103, 153, 154.
 La dwags (= Ladakh), 118, 135.
 La dwoags rgyal rabs, 125.
 La mo C'ag de'p, 43, 109.
 La mo bDe c'en, 140.
 La mo Byañ c'ub long lha k'añ, 109.

La mo Tser gseb, 109.
 La yag, see Gu ro lha k'asñ
 Lam bras 62, 65, 120, 130, 147, 153
 Lam 'bras lha k'asñ, 62.
 Lam zab p'ug, 147
 Lam rim, Lam rim c'en ma, 38, 80,
 145
 Lug gdon, 69, 160.
 Luñ rtoqe rgya mis'a, 40
 luñ lag, 53
 Le'u bdun ma, 60, 184.
 (Rig 'dein) Legs ldan rdo rje, 71, 164
 Lo (on the sKyid c'u), 49, 112.
 Lo (on the gTsan po), 119.
 Lo ston rdo rje dbañ p'yug, 143
 Lo rTee t'asñ 112
 (rGyal ha) Lo ras pa, 137
 Lo ro, 51, 90, 118, 127
 Loñ po, 48, 122

Sa ra ha Yon tan grags, 39, 80, 83,
 146.
 (Pap c'en) Sākya mc og ldan, 70, 162
 Sag skor, 97
 Sāns, 68, 69, 72, 103, 159, 160
 Sāns c'u (= Shangchu), 159, 160
 Sāns pa sent, 78, 159, 160.
 Sāh (= Shap), 157
 Sāh dge sduis (= Shappeding), 67, 68,
 157
 Sām lu rise dgu, see rTse c'en
 Sar ha pa, see So ra ha.
 Sar rise 107
 Sān mgon, 148.
 Sud bu mK an c'en Zla on rgyal
 mis'an, 136.
 Sud bo P'yag rdor pa, see P'vag rdor
 pa
 Sel dkar rdañ (= Shekar Dzung), 154
 Sel brag, Sel gyi brax p'ug (= Yar-
 lung Shetang), 49, 51, 128, 131
 Ses rah 'ud ser 131
 (rjn) Ses rah señ go, 107
 Sñin rje 117
 Sñin rje rol pa 43, 46, 117
 Sñen dar 'diñ (= Tarting gompas).
 158.

Sa skya (= Sak a), 63, 64, 68, 89, 12,
 147, 149, 151, 157, 162
 Sa skya c'en pu Kun dga aññ pu

Sa c'en, 63-65, 89, 120, 149, 151,
 153
 Sa skya pa sent, XXII, 49, 55, 59, 67,
 84, 89, 101, 107, 122, 119, 120, 123,
 125-127, 132, 134, 138, 141, 143,
 144, 147, 148, 151, 153, 155, 156,
 162, 164-166.
 Sa skya Pañdita (San Pau) Kun dga'
 rgyal mis'an 50, 60, 64, 90, 10,
 144, 148-150
 Sa skya 'wags, 151
 Sa skya Lotsawa 'Jam pa'i rdo rje,
 64, 151
 Sa skya Lotsawa 'Jam dhyas kun dga'
 'hood nama grags pa rgyal mis'an,
 151
 Sa c'en, see Sa skya c'en po.
 sa bdag, 116.
 Sāns rgyas rgya mis'a, 80, 88, 89.
 Sāns rgyas gñu po, 91
 (Grub c'en R, gñu pa) Sāns rgyas
 g'ñen ston t'os ky. ics rah, 71, 164.
 Sāns rgyas 'p'al, see Byams c'en Rab
 'byams pa.
 Sāns rgyas dbon, 132
 Sāns rgyas rabe bdun, 139
 sad ma, 102, 117
 Si li rGod t'asñ, So le rGod t'asñ, 81;
 see gSer glü rGod ta sñ.
 Sum pa mK an po, 163
 Se mk'ar c'asñ, 65, 152
 (Grub c'en) Se mk'ar c'asñ ha, 153
 Se ha loñ, 82
 Se ra, 42, 99, 101, 103
 Se ra atod, 100.
 Se ra byes, 106
 Se ra smad, 100
 Se ra rtse, 103.
 Señ go brag, 80.
 (Na rin) Señ ge rdson gsum (= Singi
 dñong), 50, 57, 136
 ('P'aga pa) Semis find tñu lhu, 45, 115.
 (L Semis dpa c'en po 44, 112
 s'tro ma) Semis dpa sum bricga, 63
 148
 ser k'yam, 67, 87
 Ser gñi t'asñ ngo, 82
 Ser p'yi sgañ (= Serche), 126
 ser arñu, 74, 168.
 Sog po, 111
 Sog pu 'dsar k'asñ, 69, 160
 Sog pu tñu ba (= Sekpa-langba), 160.
 Sog lñu sum mdo (= Su uog Sumdo),
 160
 Sol nag T'asñ po c'e, 52, 90, 104, 129

(*Saṅs mdo*) *Sraṃ pa* *ḥrab k aṅ*
 (= *Hraṃpa*), 159.
gSaṅ *Sraṃ mk'ar dgu t'og* (= *Sch*
yang khar gu thug. Tar monastery).
 57, 138.
sraṅ bgyad, 84.
Sri good 'bum pa, 51, 127.
zrid shyaṅ, 93.
 (*Draṅ sroṅ*) *Sriṅ pa ri* (= *Semon*).
 17, 90, 119.
Sriḥ dgon spru. pa, 64, 149, 151.
Sroṅ bkaṅ sgam pa, 40-42, 50, 53, 58,
 67, 85-88, 94, 96, 101-103, 110, 113,
 124, 128, 130, 135, 137, 140, 142,
 154, 156.
stob dpaṅ, 101.
Stob dpaṅ Rin po c'a, 56, 58, 66, 69,
 71, 73, 74; see *Padmasambhava*.
 (*Zur*) *gSaṅ sṅags glū* (= *Sanggalung*).
 60, 144.
gSaṅ 'nida' (= *Sangdu*), 72, 156.
gSaṅ 'dus, 40.
gSaṅ p'u Ne'u t'og, 72, 84, 118, 152,
 165, 166, 169.
gSaṅ ba'i rnam t'or, XIX.
gSaṅ ba ye ḥsa, 38, 80.
gSaṅ k'aṅ 'og pa, 141.
gSaṅ, see Sraṃ mk'ar dgu t'og.
gsuḥ, 82.
gSuḥ nag lam 'bras p'ug, 65, 152.
gsuḥ 'bum, 42.
gSeb, 105.
gSer glū, 78.
gSer glū rGod m'aṅ, 38, 81.
gSer glū pa bKra ḥs dpaḥ, 38, 81.
gsar gsuḥ, 40, 89.
 (*T'ub hstan*) *gSer mdog ḥsa* (= *Sin*
Jukechen), 70, 162.
gSer gsuḥ ri mo, see Naṅ c'u.
hSam grub rtaḥ, 144.
hSam glū, 64, 151.
hSam stan glū, 48, 123.
hSam stan p'ug (= *Samde-puk*), 68,
 158.
hSam yas, XXI, 44-47, 53, 74, 79, 90,
 103, 113-116, 117, 119, 128, 149.
hSam yas rdaṅ, 45.
hSe k'rab pa, baTan sroṅ bSe'i k'rab
can, 72, 166.
hSe 'bag nag po 'p'ur ḥsa, 64, 149.
hSod nams hkaṅ ḥsa, 155.
hSod nams rgya m'aṅ, 95, 99, 128.
 (*mk'an c'aṅ*) *hSod nams rgyal m'aṅ*.
 49, 123.

Hla mta Dam pa) *hSod nams rgyal*
mta an, 49, 72, 134, 152, 165.
hSod nams c'aṅ 'p'el, 65, 152.
hSod nams stobs rgyal, 13.
hSod nams dpaḥ grub, 75, 169.
 (*Stob dpaṅ*) *hSod nams rtaḥ mo*, 63,
 149.
 (*Kaṅ mk'yan*) *hSod nams sṅg pa*, 68.

Has po ri, 95, 115.
Hor k aṅ, 109.
Hor c'or byuḥ, 101, 151.
Hor ston Nam mk'a' dpaḥ bzaḥ po.
 107.
tha k'aṅ, 92, 95, 102, 106, 109, 111,
 119, 129, 132, 137, 142, 150, 167.
Lha k aṅ ghaṅ ru, 50, 125.
Lha rgya ri, 126.
 (*gZaṅ ba*) *Lha c'u*, 73, 167.
Lha c'aṅ, 106.
Lha ldan (= *Lha sa*), 39, 85.
Lha lde, 127.
Lha p'u ḥgaṅ rtaḥ, 159.
Lha bab ri, 129.
Lha mo mk'ar c'aṅ, 57, 138.
 (*Gam pa*) *Lha rtaḥ* (= *Lhaṅ-dgong*).
 65, 66, 152-154.
Lha bzaḥ Khar, 97, 109.
Lha ri yot ba, 129.
Lha riḥ k'oi c'aṅ brag, 73, 167.
Lha ru smon bgyad, 125.
Lha luḥ (= *Lhalung*), 50, 139.
Lha luḥ dPal gyi rdo rje, 104.
Lha sa, XII, XX, 39, 41-43, 73, 77, 79,
 80, 82, 84, 85, 87, 89-96, 98, 101,
 103, 105, 107, 109-111, 118, 119,
 125, 130, 141-144, 154, 161, 167, 168.
Lha bzuṅ, 115.
Lha hsaṅ k'aṅ, 45, 115.
 (*dGon pa*) *Lhas itog* (= *Lhaṅ*), 58,
 140.
Ljan grub rdaṅ, 83, 84.
Lho k a, 51, 124.
Lho Gro ba luḥ (= *Lha ta o lung*).
 57, 138.
Lho rgyud, 120.
Lho brag, 56-58, 135, 140, 154.
Lho brag Mra'o eng, see Mra ba long.
Lho brag luḥ pa sect, 139.
Lho brag Lha k'aṅ (= *Lhakhang*
Droṅ), 57, 137-139.

Lho mon, 54, 136.

Lho roñ c'u. 161

A mdo, 80, 103.

Aḡ len, 112

F ḡgon. see Ho doñ s

Ewan, 166

E yul, 51, 126

O rgyan (= Uḡḡ ysa). 38.

O rgyan (= Padmasambhava), 44, 51, 57, 70, 128.

O rgyan g'jñ pa, 51, 55, 128, 133.

O rgyan pa Rin c'ca scñ gc dpal, 154, 16"

O rgyan Rin po c'e (= Padmasambhava), 40, 43, 45, 46, 48, 51, 54, 56, 57, 91, 104

Op maḡi padma hñḡi formula, 50, 102.

SANSKRIT INDEX

- Ākṣobhyavajra, 40, 97.
 Ācāra, 85, 114.
 Āyān, 38, 42, 62, 72, 77 81, 83, 95, 101,
 104, 129, 149, 157, 156
 Anuttarayogatantra, 135
 Aparagodanīya, 114
 Aśhisamayālayakāra, 84
 Amitābha, 84, 137
 Amṛityas, 41
 (Krodha-)Amṛtakundali, 84, 86.
 Amoghaśiṅha, 137
 Arthavināśaya, IX.
 Ācāryaśaṅkṣapālāśī, 146.
 Āvadhūti pa, 78.
 Avalokiteśvara, 40, 41, 49, 60, 78, 83,
 85, 86, 88, 89, 92 95, 100, 102, 104,
 115, 123, 136, 149,
 Āvaghōṣa, 151.
 dṛṣṭāntakāṇḍikā-Prājñāpāramitā, 78, 90
 Asaṅga, 121.

 Ākaramati, 89.
 Ākāśagarbha, 85.
 Ādigaṇa, 78.
 Ārvesūra, III

 Uddiyāna, 38, 91.
 Uṭṭarakūṭa, 114.

 Kamaśūtra, 114
 Kalyāṇamūtra, 39, 52, 67, 75.
 Kāmakhyā, 102.

 Kāya, 82
 Kāraṇāvyūha, 125
 Kāśasakra, 40, 80, 132, 141, 143, 153,
 156, 168
 Kālī, Kalidewī, 102, 122.
 Kāśyapa, 87
 Kūṭa, 137
 Kubera, 156
 Kuṣiṇagara, 102.
 Kālāśa, 66.
 Kriyāntara, 135
 Kṣatigarbha, 85.
 Kṛemendra, 146.

 Kharaspaṇi, 102.

 (Paṇḍita) Gayādhara, 55, 66, 135, 153
 garuḍa, 116.
 Guhyagarbhatantra, 144, 152.
 Guhyajñāna, 80.
 Guhyasamāja, 40, 80, 85, 145, 153.

 Candragarbha, 78
 Caryatantra, 135
 Cintāmaṇi, 38, 39
 citta, 82.

 Jambudvīpa, 114.
 Jātaka, 61, 89.
 jñāna, 37

Dākṣiṇī, 32, 80, 81

Tathāgata, 148.

Tantra, 55, 59, 60, 135, 143, 145, 149, 150

Tārā, 39-41, 45, 87, 104, 124, 141, 145, 146, 149, 163

Tilopā, 158

tīrtha, 102

Upanāśa, 90

Dīpaṅkara Śrī Jñāna, 78; see Aṅga.

Devikāṇa, 42, 57, 102, 138.

doha, 168

Dharmakīrti, 70, 79, 150

Dharmapāla, 151.

dhātva, 54, 58, 67.

nandānandana, 37.

Nāga, 80, 92, 116.

Nāgārjuna, 145.

Nāropā, 74, 78, 98, 134, 158, 159, 168

Nāṭandā, 141, 159.

nirvāṇa, 37,

pañcakaṭa, 117,

Pañca-Tathāgata, 50, 78, 125.

Padmasāpī, 37, 115,

Padmavajra, 115.

Padmasambhava, 44, 45, 56, 58, 66.

69-71, 73, 74, 83, 86, 92, 104, 110,

113-117, 120, 128, 130, 131, 136-138,

145, 154, 155, 160-164, 167, 168.

Paṇḍita, 87.

Pāramitāsamāsa, IX.

Pāla art, 150

pūjā, 55, 59

Pūrvavideśha, 114

Potarakā, 88.

prajñā, 153.

Pranāpāramitā, 45, 49, 52, 78-80, 116, 125, 142

prodakṣina, 81, 83, 138.

Prumānavārttika, 144, 150

Prumānavināśaya, 150.

Prātmakṣasūtra, 90.

Buddhacarita, 151

Bucchabhadra, 147

Buddhasattvabhāṣa, 83.

Bṛhama, 108, 166.

Bhadrakalpa, 84.

bhūmi, 37

Bhadravā, 41, 97

Bhāṣa, yuguru, 50, 84, 126

Magadha, 86.

Manu, ughoṣa, 41, 63, 73, 83, 95.

Manu, uvu, ra, 37, 78

Manu, urī, 78, 85, 92, 106, 148, 149, 167

manu wall, 104,

manuḍala, 43, 55, 91, 167, 114, 135.

mantra, 38, 106

Mandāravā, 116

Mahākaraṇa, 98

Mahākaraṇika, 39, 41, 92, 115, 158.

Mahākāśa, 105, 106, 123, 126, 145.

Mahācīna, 92.

Mahābodhi, 44.

Mahāmuni, 63

Mahāmūdrā, 120

Mahāvāna, III, 14, 144, 150.

Māyājāla, 45, 115

Mārgapradīpa, 83

mūdrā, 121, 153.

Mastripā, 134, 153.

Mastreya, 39, 48, 61, 67, 70, 85, 86, 98, 104, 121, 133, 145, 162, 163

Yakṣa, 44, 114, 156.

Yama, 117

Yamāntaka, 97, 98

Yogāntara, 135.

Yakṣa, 91.

Yamāntabhava, 117

Yamāntakānti, 79

Yupati, 139

Yamānti, Revati, 98, 122, 145, 157

Lokeshvara, 40, 89

vajra, 63, 74, 148

Vajrakumāra, 101

Vajradhara, 38, 78, 85, 147.

Vajrapāṇi, 41, 58, 95, 136, 139, 149.

Vajrabhairava, 98, 106

Vajrayoginī, 98

Vajravārāhi, 168

Vajrasattva, 137

Vajrāsana, 159.

Vajrabandhu, 87, 121

vāk, 82.

Vikramādīti, 79, 85.

Vighnātaka, 85

Vimaya, 80, 87, 99, 128, 131, 145, 146, 167.

(Paṇḍita) Vihhāti, Vihhātiscandra, 47, 90, 119.

Vimalamitra, 119.

Virūpā, 143, 144, 151

Vivakarma, 86, 87

Vairocana, 53, 54, 57, 58, 69, 125, 131, 137, 142.

Vaiśravaṇa, 67, 116, 156.

Samvara, 33, 47, 37, 80, 81, 98, 132, 155.

śukti. 78.

Satasahasrikā, 84.

śarīradhātā, 149.

Śākyaśūnī, 55, 166.

Śākyaśribhadra, see Kāśa Paṇḍita

Śākyaśūnī, 85.

Śāntideva, 120.

Śāntibhadra, 126.

Śāntirakṣita, 91, 113, 114, 138.

Śāriputra, 131

Śākyasamuccaya, 83

Śrīdharmakṛtaka, 96

śarvāra, 37

Śāddantaśūnī, 84.

Samantabhadra, 83, 85.

Saraha, 74, 161.

Sarorahavajra, 115

Sarvānivaragashikambha, 85.

śādhana, 55, 59, 83, 92, 142, 151.

Siddha, 42, 43, 101, 110, 140, 143, 144, 160.

śiddhi, 41

Sukhāvastī, 150.

Sugata, 53

Suvarṇadvīpa, 78, 79.

Sūtrasamuccaya, 83.

Sūtrālaṅkāra, 83, 90

śākhya, 79

Hathayoga, 155, 168.

Hayaśrīva, 42, 45, 86, 114, 115, 152.

Heruka, 101, 136.

Hevajra, 80, 155

GENERAL INDEX

Including also Tibetan geographical names in the phonetic spelling of the
Survey of India maps and of Western travellers.

- Apur, 122.
 Aka, 122.
 Altan Khan, 99.
 Angchen Gumpa (= Yashé pa can), 160.
 Aasara, 102.
 Ata jassa, 148.

 Bari Gumpa (= Brag ri), 103.
 Benja (= dBen rtsa), 124.
 Bhutan, 118, 126, 140.
 Bod-la, 136.
 Bogle George, 145.
 Bom-ta (= 'Brown stod), 105.
 Brahmaputra (= gTash pa), 122.

 Chagri, Chakri (= C'ag ri?), 148.
 Chak = C'ag), 82.
 Chakasru (= lCags sum Bls brañ), 164.
 Cham-la (= C'ab mdo), 123.
 Chan, 130.
 Chanden Lhakhang (= bTsan t'an gyu lha k'an), 28.
 Chang chho lag, 165.
 Churphu (= Byar c'u), 127.
 Chaka Gumpa (= C'a dkar dgon), 110.
 Che-la (119).
 Chesok (= rTse ts'ogs pa), 124.
 Chhü-ung (= C'os lün ts'ogs pa), 124.
 Chidesho, Chulashio (= sKyi sde šod?), 134.
 Chin (= Ryin), 132.
 Chin-ch'eng 129.

 Chitochu-ling (= Ryin C'os glia), 132.
 Ch n-ch'uan, 84.
 Chulachaka (= Ts'än 'dus ts'ogs pa), 132.
 Ching dynasty, 92.
 Chime Lhakhang (= bCom lha k'an gdan), 81.
 Choding (= C'os sdia), 119.
 Choung Gumpa (= C'os lün ts'ogs pa), 124.
 Cholama, 122.
 Chomda (= bCom mda), 81.
 Choudachog (= Ts'än 'dus ts'ogs pa), 132.
 Chong pass, 148.
 Chongyechenyag (= sPvan g-yas Lha k'an), 131.
 Chuoben (= C'u m'an k'a), 163.
 Chukorgye (= C'os k'or rgyal), 122.
 Chugpa Tengechen (= K'yün pu eTän c'en), 122.
 Chushul (= C'u šul), 165.
 Chyasa Lhakhang (= Rya sa Lha k'ang), 131.

 Dafia, 122.
 Dugyebo (= Brag yer pa), 103.
 Dalai Lama, Fifth, XXI, 40, 52, 70, 77, 87-89, 92, 106, 116, 130, 135, 139, 144, 145, 168.
 Dalai Lama, Sixth, 89, 96.
 Dalai Lama, Seventh, 110, 112, 130.
 Dalai Lama, 42, 87-89, 93, 96, 98-100, 103, 108, 122, 145.
 Dama khu (= K'ug pu?), 158.

Dazang (= Ts'ön 'dus ts'ang pa), 132
 Dawa Gumpa, 161
 Dzung (= 'Bras spuñs), 96.
 Derge (= aDe dge), 169
 Desideri, Ippolito, S. I., 88, 89, 96
 Dikung, Dr'kung (= 'Bri guñ), 11.
 Doh Gumpa (= rDo dgon pa), 119
 Doma Thakhang (= 'Nur smrig sgrol
 ma k'än), 163
 Domthang, 160
 Dongkar, 168
 Don-phug (= sGrol ma p'ug), 158
 Dorjein (= rDo rje orag), 118
 D'Orville, Albert, S. I., 88
 Drachnamag (= Grwa p'yi), 132
 Dreyung (= 'Bras spuñs), 96
 Drömbuk (= sGrol ma p'ug), 158
 Dromto (= 'Brom stod), 105
 Dru ngte (= 'Broñ tse), 112
 Drum pass (= sBrum), 139
 Dzungar, 86, 108, 109, 118, 121, 123,
 132
 Dugang, Digang (= 'Bro guñ), 111
 Dumbudhokar (= gDun 'p'ud s'od
 'k'or), 134
 Darchu (= rDai s'u), 123
 Dzinchi (= rDzin p'yi), 121

Eight Precepts, 48, 116.
 Eight sons, 84
 Eighteen Arhats, 84
 Emargang, 159
 Everest, Mount 139

Fu chiao wang, 120

Gaden-ungnyalling (= rNam rgyal
 Lha k'än), 12.
 Gaden, Gadan, Gadan (= dGa' ldan),
 107
 Gadong (= dGa' ba gdon), 167
 Gadong (= dGa' sdon), 145
 Gaidan (= Gaidan can f'os 'p'e glän),
 157
 Gandachin (= rGya mda' s'u), 122
 Gampo (= aNe mo), 161
 Gokharas (= rGed dkar pams), 132
 Gogön (= Gos shon), 160
 Gupa (= R. k'rod dGa' ldan), 134
 Götschang (= rGed ts'än), 154

Grüber, Johann, S. I., 88.
 Gurkhas, 92
 Guru Thakhang (= Gu ru Lha k'än),
 140.
 Gürti Khan, 108.
 Gyamshing (= rGyo ma shün), 109.
 Gyantse (= rGyan ma c'e), 134
 Gyantse (= rGyal tse), 124, 141, 161

Ha yan ai, 100.
 Haidai, 135
 Han dynasty, 92
 Hedra, Sven, 157, 158
 He m (= Yomo), 114
 Hrampa (= Sram pa sgrub k'än), 159
 Humi Duma (= 'Nur smrig sgrol ma
 k'än), 163
 Hyangpachen (= Yab pa can), 160

Jakhyang pams, 114.
 Jaka, 161
 Jamchen (= Byams s'ca C'as sde),
 62
 Jera, 133.
 Jongkha (= rDzon k'a), 154.
 Jumbotakung (= Klu k'än), 96

Kampa-la (= Gam pa la), 163.
 Karkha, 161
 Kaso Gumpa (= sKa ts'ad), 110.
 Kashmir, 90, 166.
 Kechung (= Ke ts'ang), 103
 Kenda gumpa (= dGa' ldan), 107
 Kharchu (= mK'ar s'u), 117
 Kluogtang (= Ts'at Guñ r'an), 105.
 Kuluang (= sKyor mo luñ), 167
 Kulong (= sKyid groñ), 154.
 Kishen Singh, 81, 84, 120, 132-134, 160
 Kongka Dzung (= Gon dkar), 134, 164.
 Kongkar Chade (= Gon dkar C'as
 grwa), 134
 Koutaling (= Kun bde glän), 93
 Kun Yü, 92.
 Kukuor, 89
 Kyishong (= sKyed ts'äl), 163

Ladakh (= La dwags), 135.
 Lala, 133, 163.
 Langkor (= Dän ri Guñ 'k'or), 154

Langta, Langdang (= Glat t'at), 84.

Lelang-gumpa (= Gle lán), 158

Lhakhang Dzong (= Lho brag Lha k'at), 137

Lhalung (= Lha lán), 139.

Lhatok (= Lhas tag), 140.

Lhatse-dzong (= Lho rtse), 153.

Lho ta o lang (= Lho Gro bo ná), 38

Lunga-gumpa (= sTag mo gñat k'a), 159

Luo Pei, 92

Lopa (= Glo ba, Blo ba), 132.

Loro-chu (= Lo ro), 127

Manas, 127, 135 136.

Memo-dzong (= Mon mo rdzong), 157

Motoma (= Moa dra smad), 109

Minehming (= sKyor mo lán), 161

Ming dynasty, 120

Miri, 123

Mishmi, 122

Mo pass (= Mo 'a), 127

Mychu, Múchu (= Músa), 158

Nam Singh, 157, 161 16,

Nam (= aNam), 155

Nao Chuk (= aMra bu leogs), 135.

Narow Thang, Nalang (= Ne riñs t'at), 135.

Nashi (= gNas gñi), 135

Nenang (= gNas náñ), 169

Nepal, 66 84, 79, 91 93, 119, 156, 159

Netang (= aNe t'at), 165.

Ni ng (= aNe'o gñat), 123.

Ngari-dzong (= Nam ná rdzong), 153.

Ngu chu ri, Ngunchu-gumpa (= dNá o'a o'os rdzong), 158

Ni pass, 148

Norzin Qan Qutogtu, 94.

Nyangohn (= Nññ o'u), 122

Nyechu (= gNal o'u), 126

Nyengo (= sNas ngo), 113

Nyeron (= gNal roñ), 127

Nyero-chu (= Nr ro o'u), 143, 141

Palgu lake, 154.

Palri (= dPal ri), 139

Palti lake (= Yar 'brag ml'o), 117 135, 139, 163

Panamdsong (= Pa nam), 143.

Pampa Chhakdor (= Ban pa Drug Rol), 136

Para-chu (= Mon sPa gro skyer o'u), 140

Pede-dzong (= dPa'i sdé rdzong), 163.

Peking, 89, 145, 169

Penbago-la (= 'P'ap po sko na), 85

Peupa (= Ban pa), 136

Phari (= P'ag ri), 90

Phoma Changiang (= P'a ma Bvañ t'at), 140

Phung pa rin chi (= P'uñ po Ri bo o'e), 162.

Pindsoling (= P'un ts oga gñi), 155

Po Shibdey (= gñi bdag), 124

Pome (= sPo smad), 122

Powu Tao (= P'u ma mta n), 140

Potß (= sPo stod), 122

Pupocho (= P'ur bu leog), 163

Qubila, Khan, 105, 106, 151 169

Rahar-chu (= mK'ar o'u), 137

Ratang (= Rwa lán), 141

Ramedh (= Ra ba smad), 134.

Rang (= Roñ o'u), 162.

Rang-chu-chen (= Byams c'en C'os ade), 162

Relang (= Hwa sgrat), 77

Ramin Nimgyi, 132

Ratang Gumpa (= Ri stod), 126

Ritogumbe (= Ri k'rod dge 'p el), 102

Rindechen (= Ri bu bde c'en), 130

Riwoche (= Ri bo o'e), 123

Rung Lham-chen (= Byams c'en C'os ade), 162.

Rung chhu tsen khar (= C'u tsen k'a), 163

Rungechu 158.

Saksa (= Sa skya), 148.

Salween, 122

Samada 95

Okadzong (= 'Ol k'u sTag rtse), 21

Ombu (= Yum bu bta mk'ar), 125

Sandepuk (= bSam gtan p'ug), 158.
 Samye (= Zaiis po o'er), 127.
 Sangde (= gSañ mda'), 166.
 Sangzaling (= gSañ 'ang glin), 144.
 Sangri chong (= Zaiis ri mk'ar dmar), 121.
 Sangsang (= Zan zan), 153.
 Seb Sang khac gu thog (= gSas bras mk'ar dgu t'og), 138.
 Semeri (= Sris po ri), 119.
 Serche (= Ser p'yi agañ), 126.
 Shangchu (= Sañs cu), 159.
 Shap (= Šab), 157.
 Shapgedong (= 9ab dge sdün), 157.
 Shesphu chu, 83.
 Shokar Dzung (= Šel dkar rdzong), 154.
 Shiduy (= bZi sde), 94.
 Shigotse (= gZin ka tse), 144.
 Sidi (= bZi sde), 94.
 Sindukchen (= gSer mdog chen), 162.
 Sing chong (= Še ri Šeñ ge rdzong), 36.
 Six Dharms, 78.
 Six Syllables, 50.
 Sixteen Arhats, 43, 61, 105, 135, 146.
 Skpo lungba (= Šep po lön ba), 60.
 Subansiri, 127.
 Sulung Sumdo (= Šug lön sum mdo), 160.
 Ta, 140.
 Tag (= sGrags), 117.
 Tagtsan bumba (= sTag apvan bum pa), 126.
 Taiha Kampe (= Dwags 'a agam pa), 21.
 Talong (= sTag lön t'än), 81.
 Tansuk (= rTa nag), 157.
 Tandub (= K'ra hrug), 124.
 Tanka-gomba (= sTer ka dgon), 158.
 Tangkya Gompa (= T'ak dkye), 110.
 Tan nye lung ten phug (= lTang gñe lön bstan p'ug), 139.
 Targye (= Dar rgyas Cho gñe), 133.
 Tarting-gompa (= gSem dar ldin), 158.
 Tasang-gompa (= Grwa ts'än o'ca po), 158.
 Tashotakha (= bKta šis rdo k'a), 119.
 Tashigamba-gomba (= bKra šis dge 'p'el), 158.
 Tashilhunpo (= bKra su (hun po), 144.

Tathang (= Grwa ts'än), 132.
 Tengri-nor, 69, 139.
 Thakpo (= Dwags po), 121.
 Three Districts, 37.
 Three Jewels, 37, 76.
 Thu-chen (= Tub bstan rnam rgyal), 58.
 Thung-la, 154.
 Tigang (= K'ri k'än), 109.
 Ting (= Zan) Pags r'at diñ), 155.
 Tingri Dzong (= Diñ ri Gañs dkar), 154.
 Tsakhi, 150.
 Tolung (= sTog lön), 167.
 Tong tshe Pemalsang (= sTong mte o Padma gñe), 130.
 Tra (= sGrags), 117.
 Tra pass (= sTag 'a mth pass), 147, 157.
 Trakor (= Bra gor), 126.
 Trasang (= Ri ho bkra ts'än), 153.
 Trushichode (= bKra šis o'ca sde), 137.
 Trayerpa (= Brag yer pa), 101.
 Trigu Dzong (= Gri go), 135.
 Trisulganga, 154.
 Tum pass (= sBram), 139.
 Tsandan-yu Shakhang (= bTsan r'at g-yu lu k'än), 128.
 Tsangpo see gTsän po.
 Tsari see Tsa ri.
 Tse-chog-pa (= rTse t'ong pa), 124.
 Tse monastery (= Sras mk'ar dgu t'og), 138.
 Tshong dui gya ling (= br'gyad gñe tsong pa), 33.
 Tsipre (= rTse ri) see rTse ri ts'än.
 Tsong du ts tsang (= Tsön 'du ts'ong pa), 132.
 Tsurphu (= mTs'ur p'u), 168.
 Tsurphu la (= mTs'ur p'u la rgyan), 162.
 Tucci Giuseppe, IX, X, XIII, XX, XXI, 85, 90, 96, 99, 113, 119, 123, 130, 131, 133, 134, 147, 155, 157.
 Tugden (= T'ub bstan), 158.
 Tumbiri (= rGwa ma Dum bu ri), 109.
 Turner, Samuel, 144.

Ugyen Gyatso, 120, 125, 132, 133, 145, 149, 143, 158, 162, 163, 165.
 Uhang (= 'U šañs rdo), 166.

Wūn (= 'On), 119.

Wu + si shun, 166

Yab-sang Gompā, 126

Yamdok-ro (= Yar 'krog mts'u), 117,
163

Yarlung Shet'ag (= Šet brag), 128

Yr (= Yō, p'u), 164.

Yér (= E yul), 126

Yensalung Gompā (= g-Ya' ma luñ),
113.

Yerpada (= Yer pa mda'), 164

Yerpapbu (= Yer pa p'u), 164

Yu (= Yōl p'u), 164

Yüan dynasty, 150

Yün-sh'ang, 92

Zungkar 117



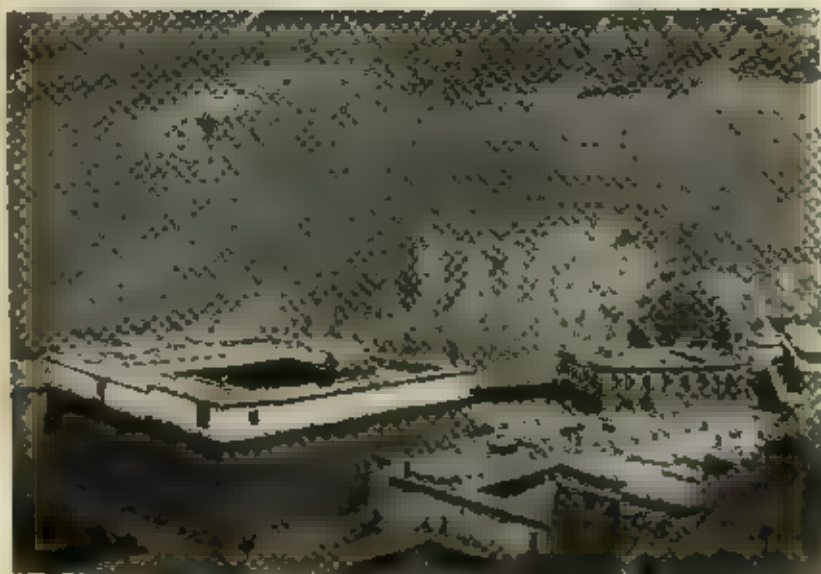
PLATES

LIST OF PLATES

1. - Bva sgron (see pp. 37-38).
2. - sTag lha t'au (see pp. 38-39).
3. - Lhasa (see pp. 39-41).
4. - Lhasa in the background, bc
lCags po ri to the left and the Potals
to the right.
5. - Lhasa: the Mu ru gar pa, with
the Ra mo s'e in the background
(see pp. 40 and 41).
6. - P'a boñ k'a (see p. 42).
7. - P'a boñ k'a, statue of Avalok-
iteśvara khatsapañ.
8. - Yer pa (see p. 43).
9. - Yer pa, interior of the gung lag
k'añ.
10. - d(a)ñ ldam (see p. 43).
11. - Ts al guñ t'au; in the background
the sku 'bum.
12. - La mò (see p. 43).
13. - rGya ma K'i ri k'añ (see pp. 43-
44).
14. - sha ts al (see p. 44).
15. - The shv. l. c. u. gorge from 2va i
sha k añ showing Yu ma dgon pa to
the left and Bri guñ rtsuñ to the
right (see p. 44).
16. - 'Bri guñ rtsuñ gar (see p. 44).
17. - Yañ ri dgon (see p. 44).
18. - 'Bri guñ m'i l (see p. 44).
19. - 'Bri guñ m'i l (see p. 44).
20. - bSam yas (see pp. 44-45).
21. - bSam yas ma n temple (see
p. 44).
22. - 'On Ke ru (see p. 47).
23. - K'ra 'brug (see p. 50).
24. - m'od rten at k ra brug (see
p. 50).
25. - Yum bu hla mk'ar (see p. 50).
26. - Ras t'au p'ug (see p. 51).
27. - bTsun t'au p'ug sha k añ (see
p. 51).
28. - Ta'e c'u hüm pa (see p. 51).
29. - 'P'yañ pa sTag rtsu (castle to
the right) and Bi bo bde c'en (mo-
nastery in centre) (see p. 52).
30. - 'P'yañ rgyas and the royal
tombs (see pp. 52-53).
31. - Bañ so dmar pa, the tomb of
Sroñ htean sgam po (see p. 53).
32. - Goñ dkar monastery (see p. 55).
33. - sMra ba leogs (see p. 56).
34. - gKas gñ (see p. 56).
35. - The near gKas gñ perhaps
Bras ston mo abar t'es a bte (see
p. 56).
36. - Lho brag Lha k'añ; general view
(see p. 57).
37. - Lho brag Lha k'añ; the temple
(see p. 57).
38. - mK'ar c'u (see p. 57).
39. - Bras mk'ar dgon t'og (see p. 57).
40. - Padma glü lake (see pp. 57-58).
41. - Padma glü monastery (see pp.
57-58).
42. - Lha lha (see p. 58).
43. - Gu ru lha k'añ (see p. 58).
44. - rTala goar gar, the Rn gñom
gung lag k'añ (see p. 59).
45. - bKras sñs lhum po (see p. 61).
46. - Head of the great Maitreya in
bKras sñs lhum po (see p. 61).
47. - bKras sñs lhum po, in the back-
ground to the right the fort of rGyal
rtse (see p. 61).
48. - In sñe mo gZu (see p. 69).
49. - Lags nam dgon pa (see p. 71).
50. - sñe t'au; image of Atiśa in the
bDe ba can (see p. 72).
51. - gSañ mda', the Biö ldam sñe rab
sKñ 'bum (see p. 72).
52. - 'U sñe rdo and the Bi bo rtsu
sñe (see pp. 72-73).
53. - mTasur p'u. (see p. 74).



1. Hvu sgreñ (see pp. 37-38).



2. • s'lag luh Yuh (see pp. 38-39).



3. - Lhuna (see p. 39-41).



4. • Utsa, in the background the Kags po ri to the left and the
Potale to the right



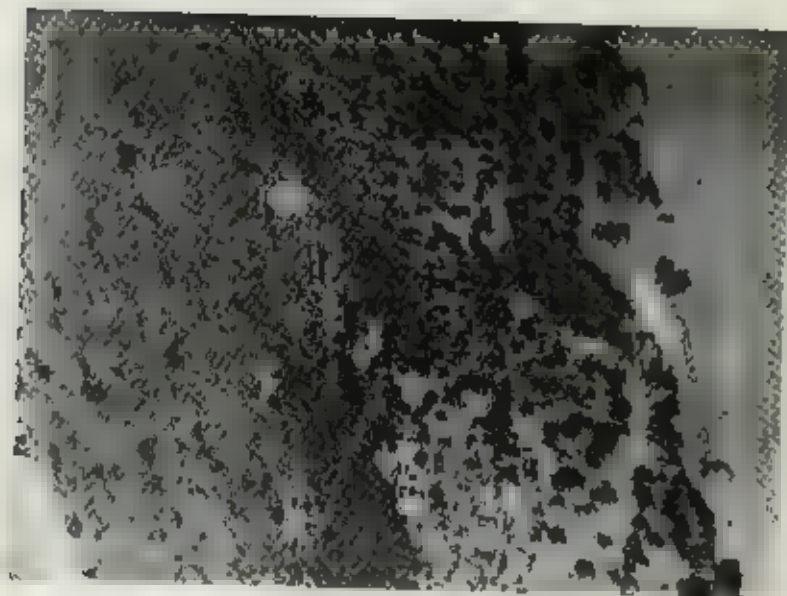
5. - Lhasa: the Mo ru gsa pa. with the Ra mo c'e in the back ground (see pp. 40 and 41).



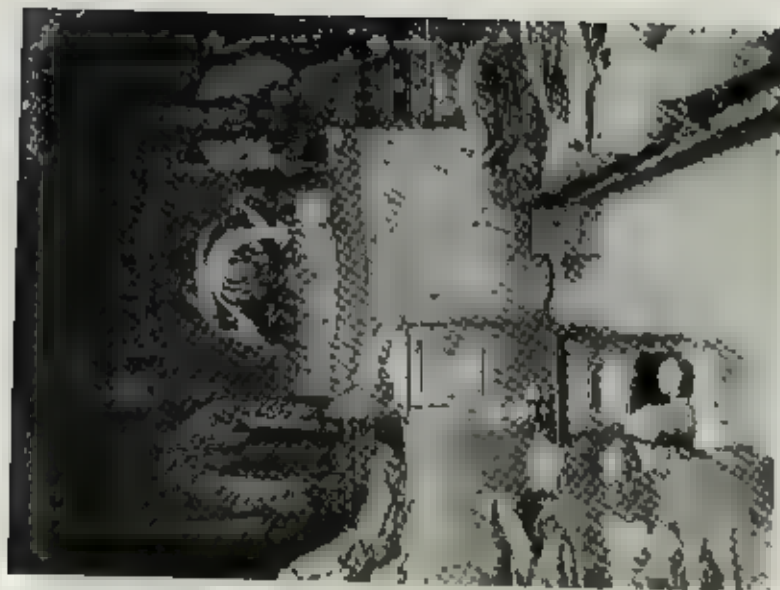
6 P a bui K'a (see p 42)



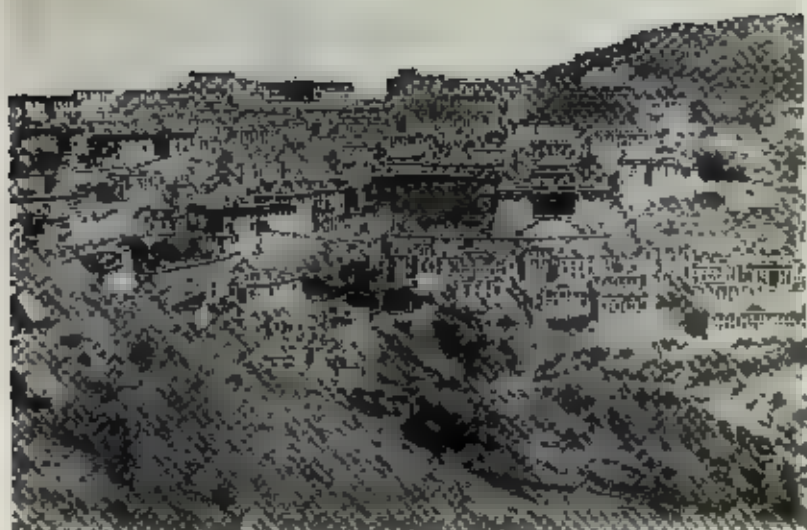
7 P'a In A k a san or of Avalokitesvara Khamsap'u



8. Yer na tse p 45).



9 Yer fa ntemor of the gtsug lag k an



10 dGa' idan (see p. 43).



11. - Ts'al guñ f'uò; in the background the sku 'bum



12. - La mo (see p. 43).



13. -Gyu ma K'ri k'an (see pp. 43-44).



14. - sKa la ul (see p. 44.)



15. - The skyed o'p gorge from Zve'i the k'ad, showing Yu sun
dgon pa to the left and "Bri guh rüson to the right (see p. 44).



16. - "Bn guh rdañ gsa" (see p. 44).



17 - Yañ H dgon (see p. 44).



15. Bri guñ m'íl (see p. 44).



19. - 'Hri guó m'ŭl (see p. 44).



20. - bSam yas , see pp. 44-45,



21. - bSam yas, main temple (see p. 44).



22. - On Ke ru (see p. 47).



21. - K ru 'brug (see p. 50).



31. • mC'od rten at K'ra 'brug (see p. 50)



25. • Yum bu hia mk ar (see p. 55).



25. - Bas c'uh p'ug (see p. 51).



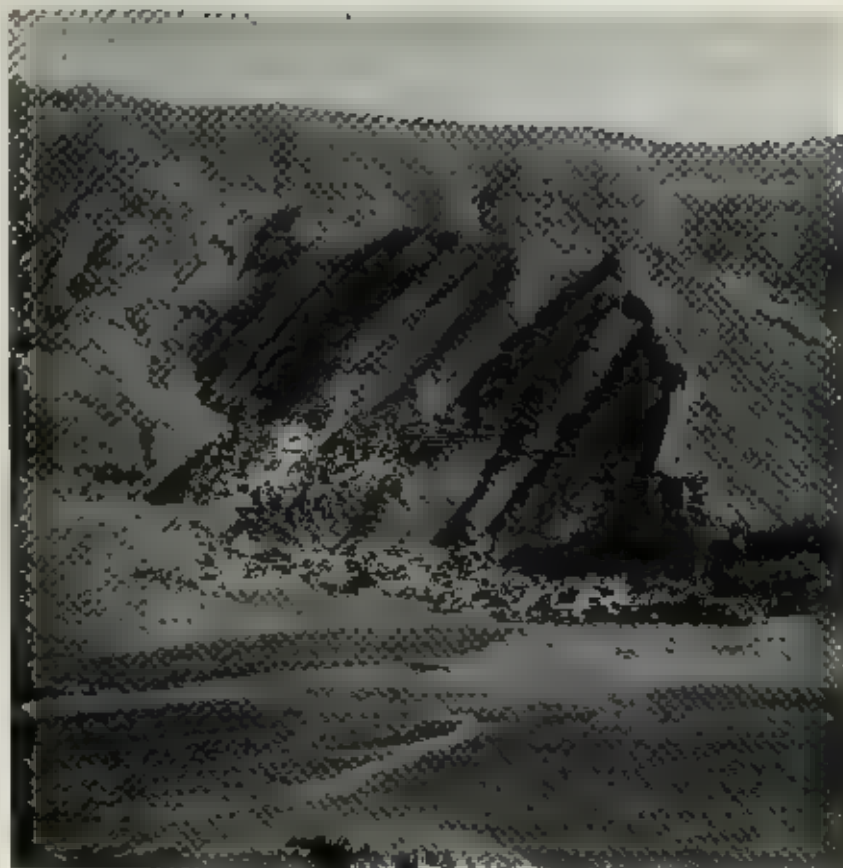
27 lTsañ i sñ g-yu lñz k'wó (see p. 51)



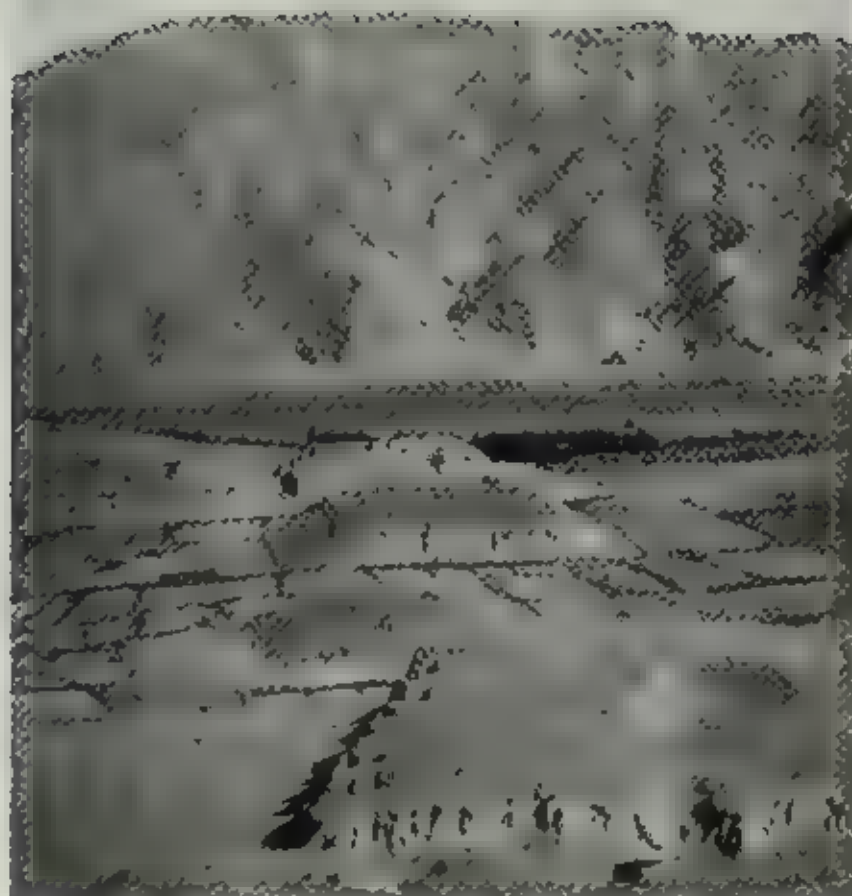
28. - T'x' e'v bom po (see p. 51).



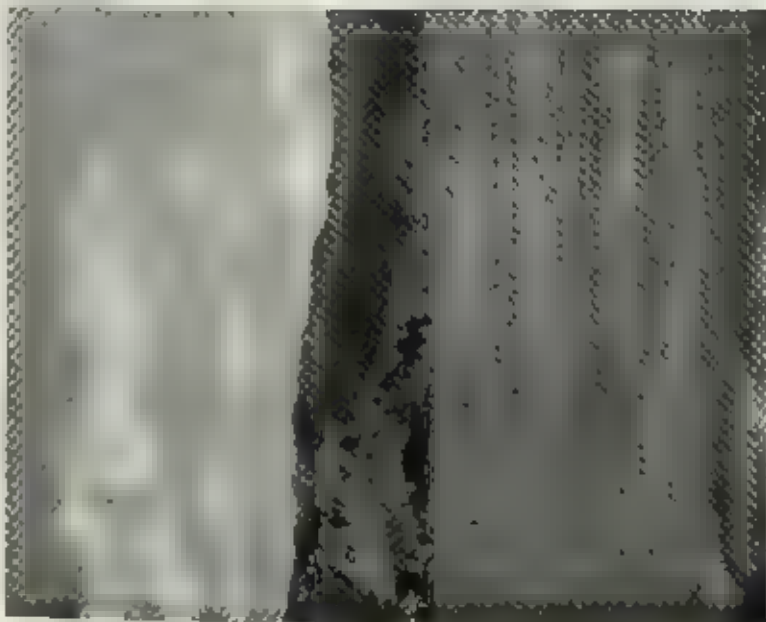
29 - 'P'yiñ pa sTag rtsa (castle to the right) and Ri bo nde
e'ma (monastery in centre) (see p. 52).



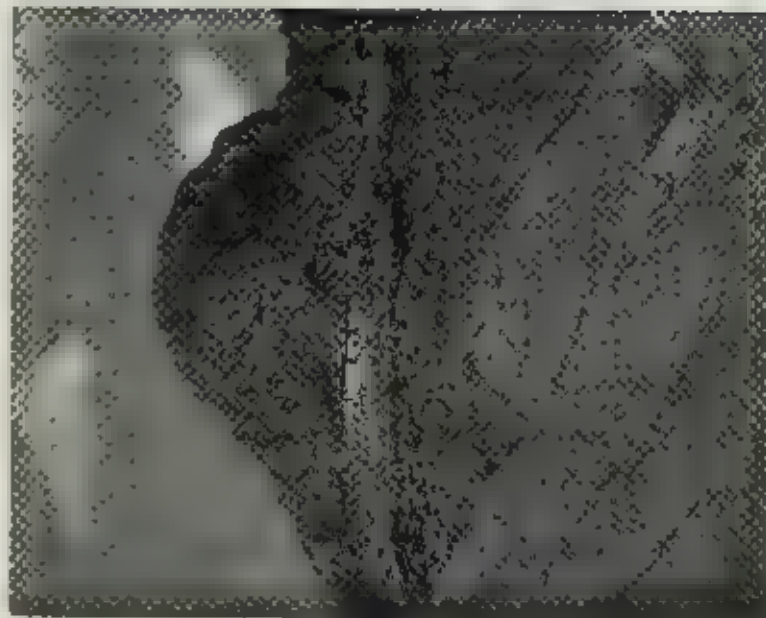
30 Pyroclastic and volcanic cone (see p. 525).



31 Bañ so dmar po, the tomb of Śrīh btsan sgam po (see p. 53).



32 (Sui dkar monastery (see p. 55).



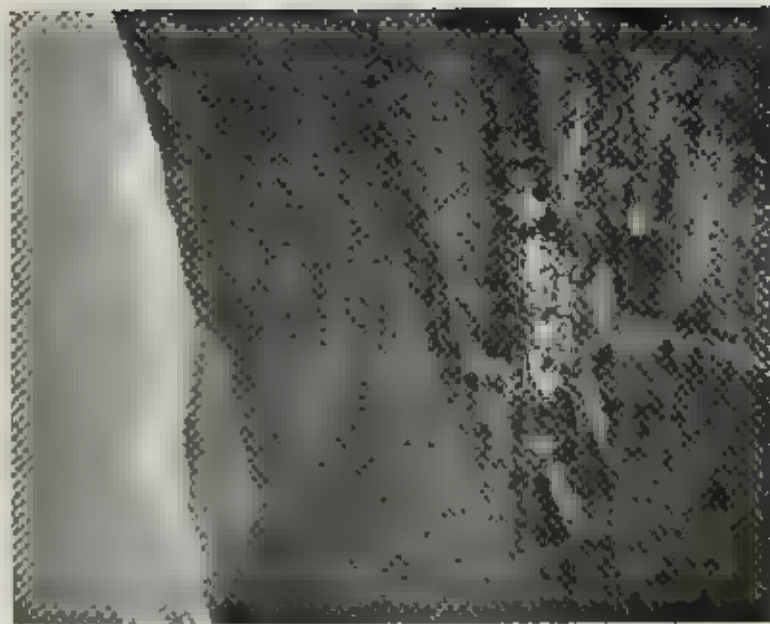
33 (Sui dkar monastery (see p. 55).



34. - *gNus gñi* (see p. 66).



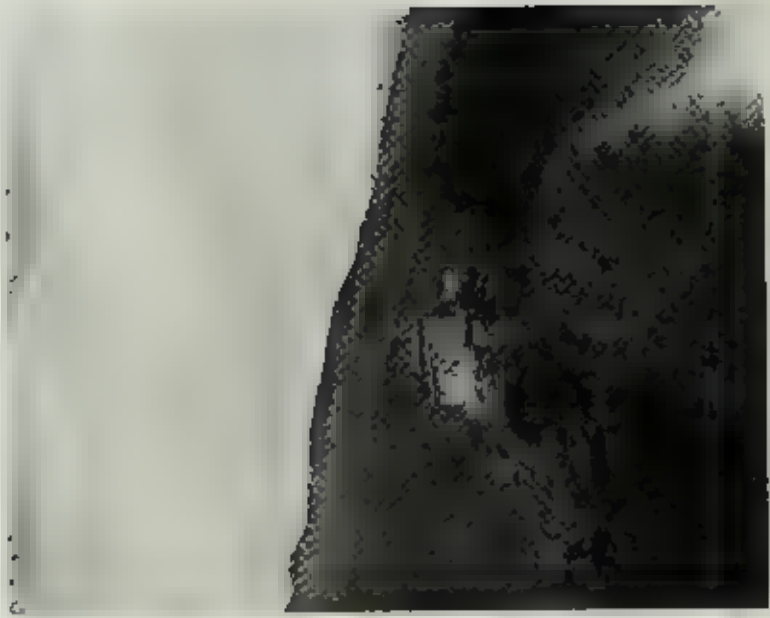
35 - Gorge near g'Nax gā. . perhaps Rng srin mo
star rye is l'ye (see p. 56)



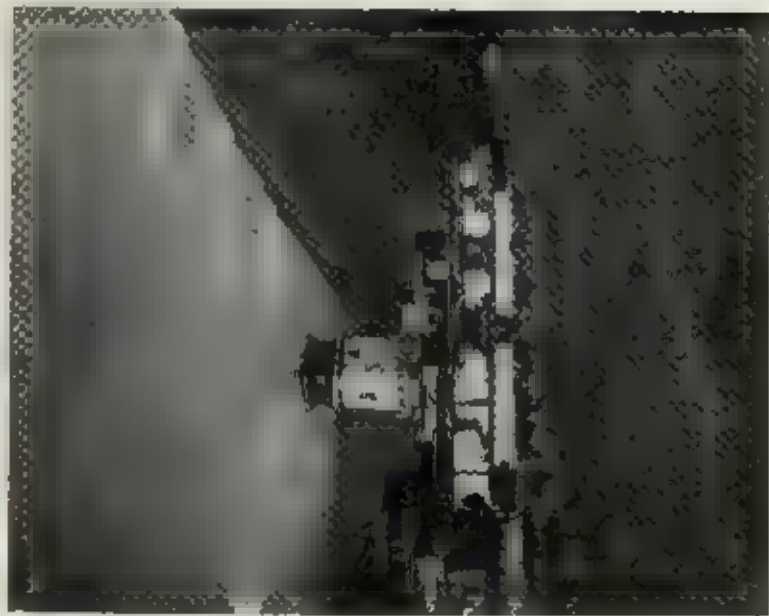
36. Lho brug Lho k nū, general view (see p. 57),



37 Lho brag Ula k sñ the temple (see p. 51).



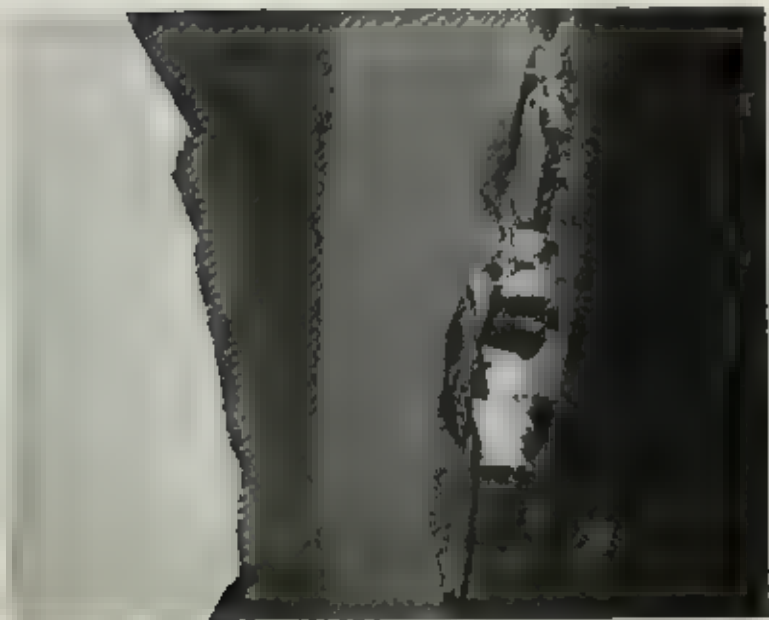
38 - mñ ar uñ + see p. 51).



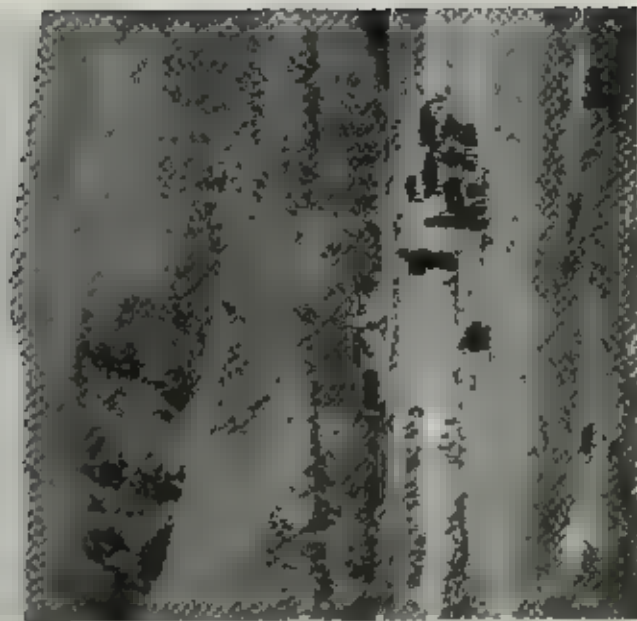
39 Srag m'k'ar d'go l'og (see p. 57)



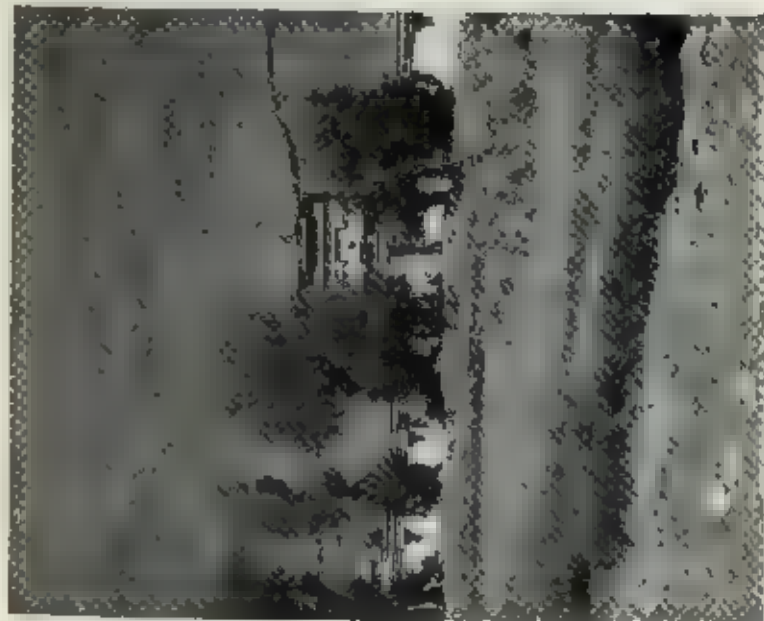
40 - Padma glub lake (pp. 57-58)



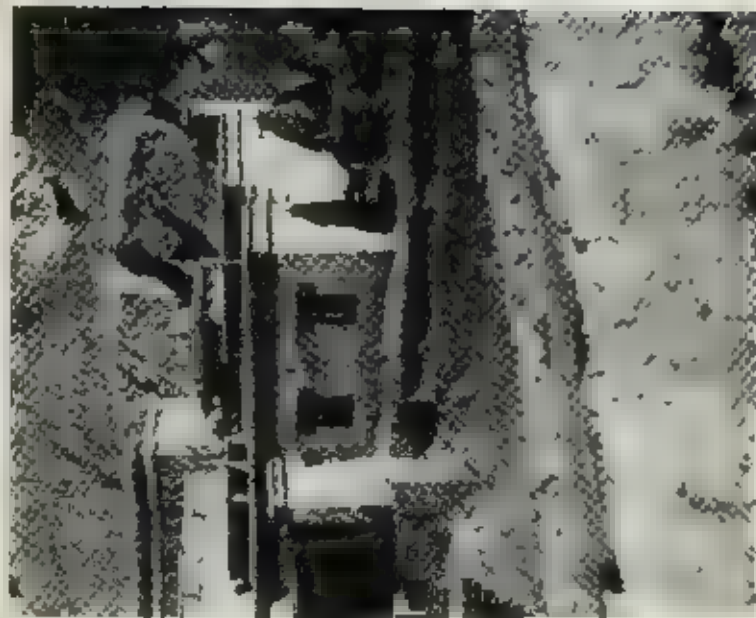
11. - Padma glin monastery (see pp 5, 58).



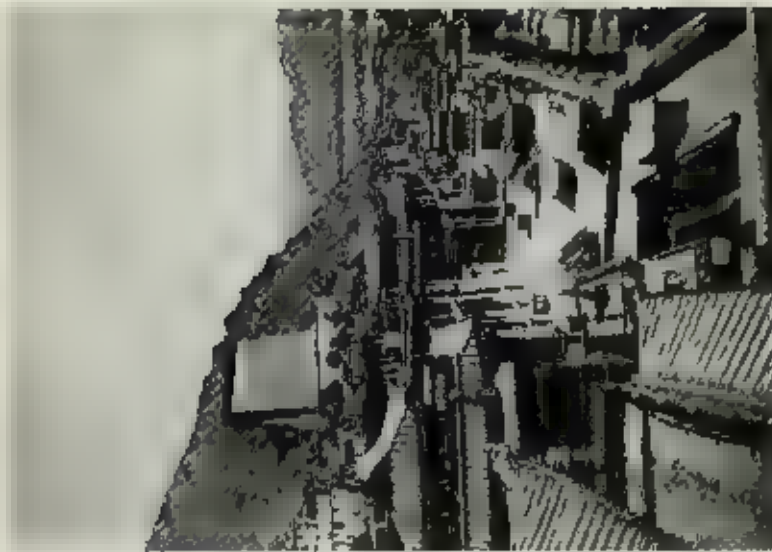
42. - Lha lui (see p 58).



43. - Ga m Lha k n̄ (see p. 58).



44. rTse gus gar, the Ru gon gang lag k n̄
(see p. 59).



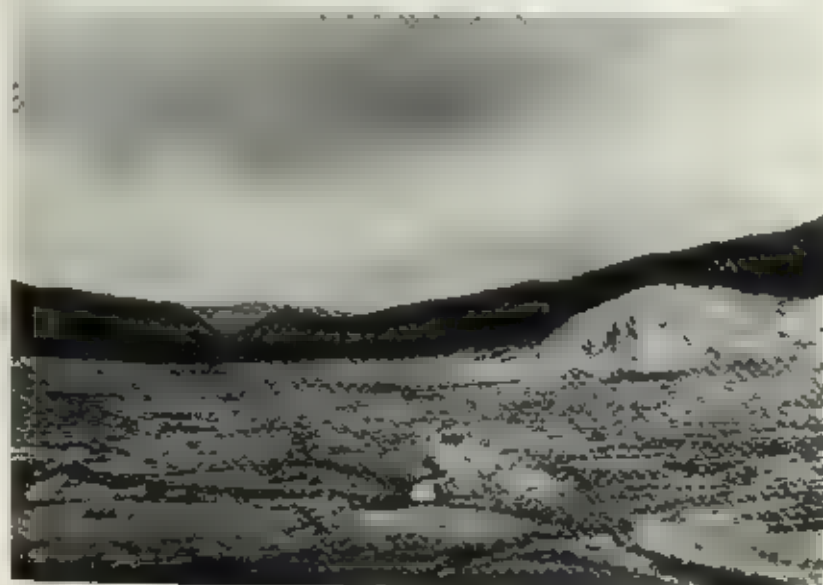
45 bkras éis hnua po (see p 61).



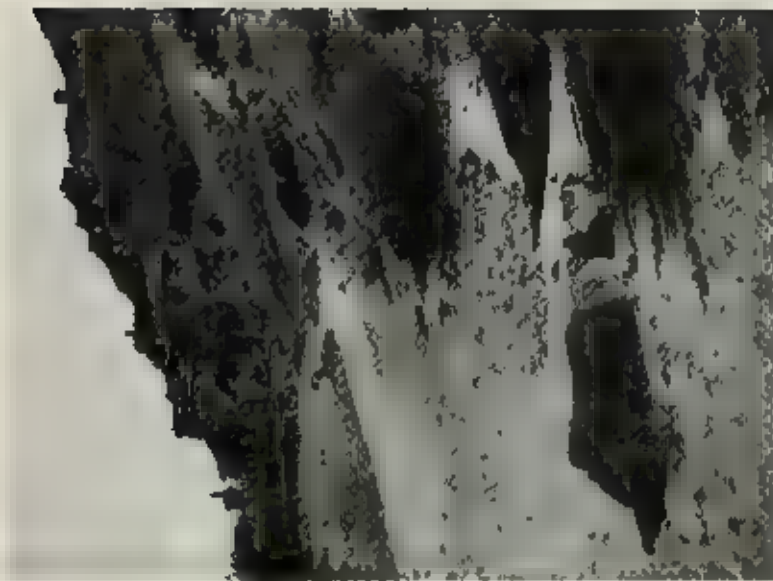
46 - Head of the great Maateevn in bkras éis hnua po, see p 61).



47. - bKra su thun po, in the background to the right the fort
of rGyal rise (see p. 61).



48. - In aNo me gZu (see p. 69).



49 The main image of the monument (see p. 1)



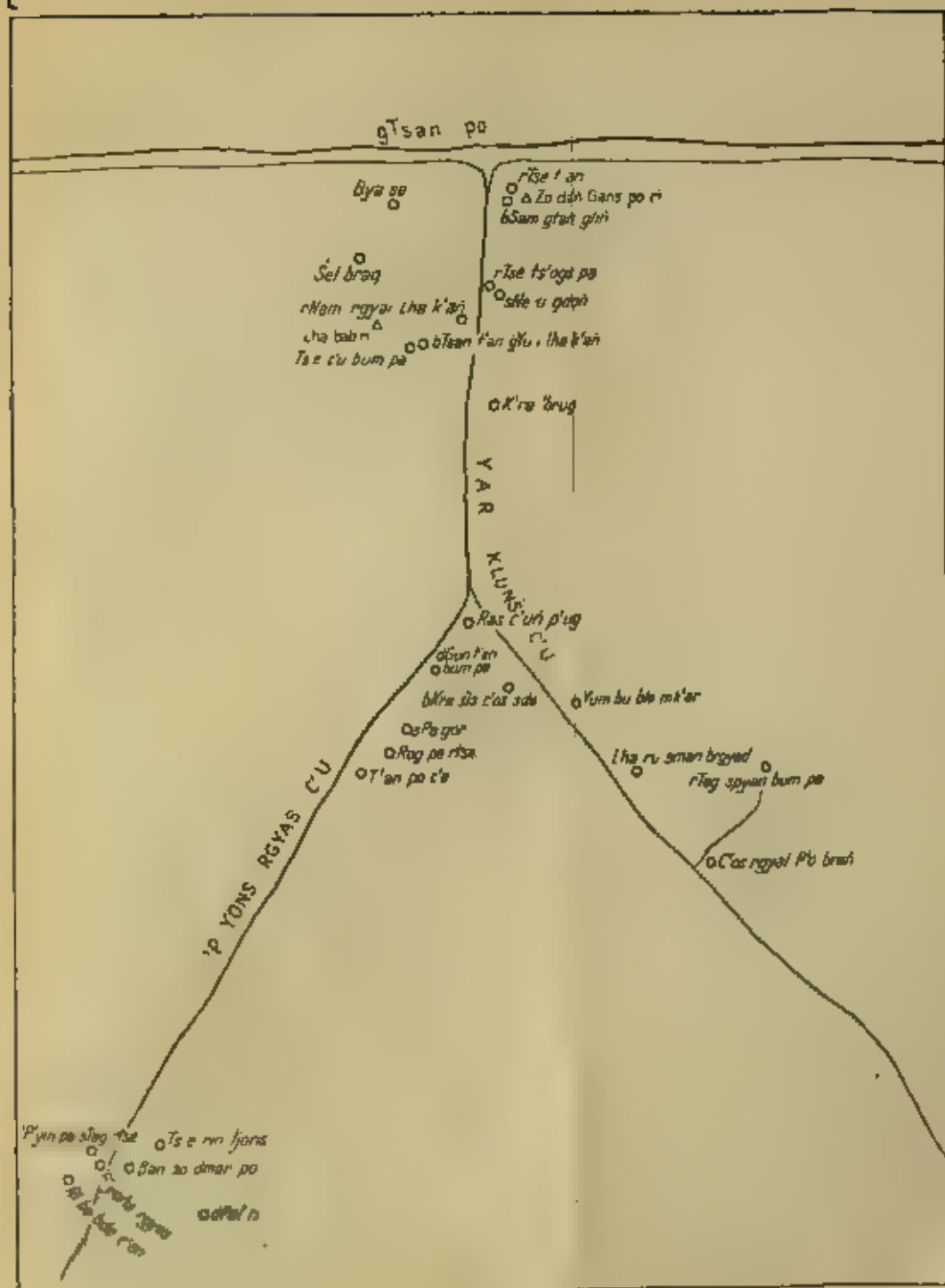
50 The main image of the monument (see p. 1)



51 gSud mda*; the Rio Idan tes rab sKu 'brom (see p. 72).







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